



PIONEER

Summer 2003

SURVIVAL LAY BENEATH THEIR FEET

P. 2

THE DESERT SHALL BLOSSOM AS THE ROSE

Pioneering Irrigation

P. 10

Published by the Sons of Utah Pioneers

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Utah Pioneers*

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COVER ART

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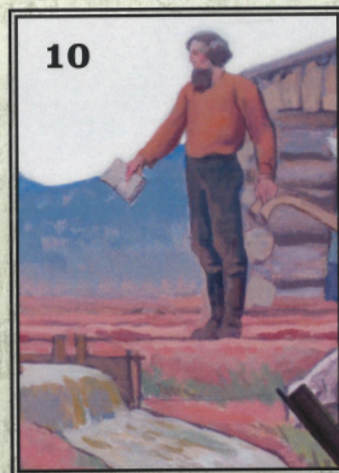
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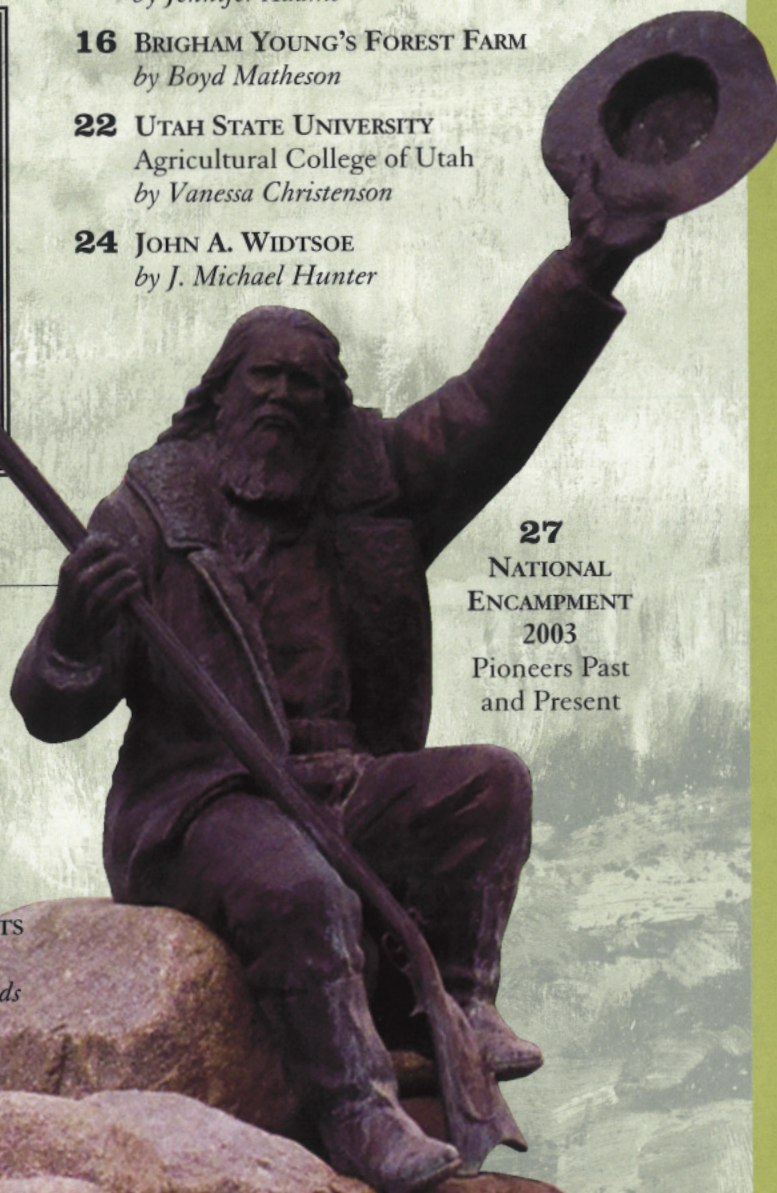
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Good Old Days on the Farm

By Louis Pickett

One of the satisfactions that comes with getting older is the ability to look back and make comparisons. Often I think back to the "good old days." Of course there are those who would argue that there was nothing good about those days as compared with the conveniences and comforts we now enjoy.

The home and land where I grew up and experienced farm life is still in the family, so I have the opportunity to return "home" fairly often. Feelings of nostalgia flood over me as I see the corrals and coops, the harnesses hanging on the wall of the shed, and the horse-drawn farm implements that are now relics.

The artwork on the covers of the summer and autumn 2002 editions of *Pioneer* shows some of the evolution that has occurred in methods of farm harvest. I believe the statement "necessity is the mother of invention." I can imagine that some bright individual who, on a very hot summer day, was working as a harvester swinging a scythe (as shown on the autumn issue) and decided to find a better way to cut the grain or hay. The horse-drawn hay mower (as shown on the summer issue) was the result.

As a youth on the farm, I was not required to use the scythe or sickle. Instead, thanks to early inventions of McCormick, Deere, and others, I used a hay mower and other horse-drawn equipment. I recall how as I sat on the seat of the mower on hot August days I wished the five-foot-long cutting bar was longer so it would not take so many turns around the alfalfa field to complete the job. Those who were more imaginative than I later not only made the cutting bar longer but figured out how to reduce the steps necessary to complete the harvest. Now instead of one step to cut the hay, another to move it into windrows, another to turn it into small piles, and another to pick it up with a pitchfork and lift it onto a wagon, motorized equipment condensed it into less steps. One piece of

motorized equipment cut the hay and put it into windrows in preparation for another piece of motorized equipment to compact it and tie it in bails or rolls. The complete harvest can now be accomplished in much less time with fewer farmhands and much less physical effort.

Evolution in farming practices and in farm implements was happening very rapidly during the lifetime of my father. One humorous incident that the family enjoys recalling was the time my dad was converting from a horse-drawn mower to a tractor to cut hay. On one of his first days on the tractor, as he arrived at the bottom of the field, the tractor proceeded straight ahead without making the desired stop. My dad was shouting "Whoa! Whoa!" as the tractor headed right into the water-filled canal.

Farm work in the past required intensive manpower. Perhaps that was one reason for large farm families. Farm youth were taught to work and to develop solid work ethics. Often (and this was true in my experience) extended families were close and helped one another. I had uncles and cousins living nearby and their farms were adjacent or near to ours. Threshing grain in the fall was always a cooperative effort. My father and his three brothers owned and operated a threshing machine. They would move from one property to the next as they harvested their grain. My brothers, cousins, and I had our responsibilities, which would increase as we grew and gained additional strength and skills.

Home and farm life was a happy time for me. Outside entertainment was very limited, so the family would spend evenings together and make our own entertainment. Making popcorn balls and homemade candy were favorite activities. We also enjoyed reading and listening to music. While we had a radio, there was not yet television to take us away from family discussions, games, and other interaction.

Life today with its modern conveniences is great, but my memories of life on the farm are also wonderful, leading me to think back fondly on "the good old days." ▼

My memories of life on the farm are wonderful, leading me to think back fondly on "the good old days."

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Louis Pickett with wife, Willy, participating in the Days of '47 Parade, 24 July 2003.



A painting of pioneers in a valley with mountains in the background. The scene shows several covered wagons parked in the distance. In the foreground, a team of oxen is pulling a plow, with a man guiding it. Another man is using a scythe to mow the grass. The title 'Survival' is written in a large, elegant script at the top, and 'LAY BENEATH THEIR' is written in a bold, serif font below it.

# Survival

## LAY BENEATH THEIR

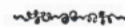
*By Jennifer Weiler*

*With great reluctance, the soil agreed and turned over. . . . When the argument was over, one half-acre lay in exposed straight furrows.*

**T**he team of oxen had pulled his every belonging to this remote Salt Lake Valley. They were strong, determined animals with steady gaits and willing attitudes. Their reliability had brought him safely to this place, and he was grateful. He wished he could rest them. They stood patiently as he hitched them to the plow.

The valley soil was loamy, fertile, and stubborn. It was hard. Hard enough to break apart two plows before him. He called to the team, and as the plow bit into the land, he looked at the crossbar by which the plow was pulled. The wooden beam groaned and complained as it was pulled between earth and animal. With great reluctance, the soil agreed

and turned over. The beam muttered throughout the plowing, but remained whole, and when the argument was over, one half-acre lay in exposed straight furrows. A day later, on 24 July 1847, it was planted in potatoes.



The success of the early pioneers lay in their ability to persuade the land to feed them, and the convincing began as soon as the settlers arrived. The Valley had to be immediately plowed, planted, and watered before it would provide for them. Pioneer journalist Thomas Bullock records: "Friday, 23 July 1847 . . . About half past 11 o'clock the ground was staked out. At 12 o'clock plowing

# FEET

A detailed oil painting depicting a man in a straw hat, light blue shirt, and dark blue overalls plowing a field. He is viewed from behind, holding the reins of two dark brown horses harnessed together. The horses are pulling a wooden plow through dark, rich soil. The background features a vast, green field under a sky with soft, hazy mountains in shades of blue and purple. The brushwork is visible, giving the scene a textured, artistic feel.

**S**urvival lay beneath their feet, and the pioneers understood that their relationship with the land would be complex.

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commenced. At 2 o'clock the brethren commenced building a dam cutting trenches to convey the water, to irrigate the land."¹

Growing food was of utmost concern and the speed at which the pioneers worked the land indicates their great dependence upon it. Survival lay beneath their feet, and the pioneers understood that their relationship with the land would be complex. They would kick, curse, and plead with it. They would kneel in it, cry in it, and rejoice in it. They would sweat, faint, and pray in it. The land was to be their lives. Their partnership with it would provide nourishment to their bodies, respite from their toils, and beauty to their homes.

The Valley was a willing partner. "Most of those who gazed on the Salt Lake Valley in 1847 had the same initial impression: fertile soil, good vegetation, a generally favorable climate, abundant water in the mountain

streams, and a place that promised golden opportunity for agricultural success."² The "heavy garment of vegetation" observed by Wilford Woodruff and others³ indicated that there were abundant natural grasses and shrubbery. The Valley was fertile enough and could be cajoled into growing the Saints' seeds, but it would take perseverance, planning, and ingenuity.

By the first part of August 1847, workers had over 80 acres in cultivation.⁴ Plowing stopped only because winter housing had to be built. The first winter rations ran out quickly, and the settlers looked to the land for anything edible. They found "rose hips, sego lily roots, thistle roots and even wild animals and birds" to sustain them.⁵ That first hard winter did not deter the Latter-day Saint gathering. Saints continued to arrive in the Valley and by the end of summer 1848 the population had grown to five thousand.

Briton plowed first half-acre in the Valley

By Glen M. Leonard, Director, Museum of Church History and Art

It may have been a steady team of oxen that gave William Carter a place in Church history as the man who plowed the first half-acre in the Salt Lake Valley, beginning at noon on 23 July 1847.

As Carter told it, he was only one of three from the vanguard company who had plows that historic Friday morning.

In addition to Carter, Shadrach Roundy and George W. Brown rigged up plows to turn the sod. They met at a five-acre plat, staked off by other pioneers late that morning, northeast of the campsite. The plot was located near present State Street between 2nd and 3rd South.

Had Carter deferred to age, Roundy, a 58-year-old Vermont native and Church member since the winter of 1830–31, would have received the honors. Had youth been given preference, 20-year-old Brown, an Ohio native who had joined the Church at Nauvoo just four years earlier, would have become Utah's first Mormon plowman.



1893 photo of William Carter at his home in St. George, Utah

There were many more mouths to feed. City lots had ample space to plant greenery and gardens, but planners could see that larger areas were needed for growing food.

They turned their attention to the vast area beyond the city's southern boundary, between present-day 9th South and 21st South. This land became known as "the Big Field." It was a community-farming district, a familiar concept to many of the pioneers from New England. Farm villages in Europe and Asia also used a similar community-farming concept. "The Big Field" was divided into 23 blocks of 100 acres each. Those blocks were platted into 20 lots of 5 acres each and distributed by lot to the settlers. (The property that now comprises Liberty Park in Salt Lake City is a surviving example of one of these 100-acre blocks.⁶)

Brigham Young mandated that land was not to be bought, but was to be "measured

out" as "inheritances."⁷ Settlers were given enough land to till and were not allowed to divide it up or sell any part of it. "Each man must keep his lot whole, for the Lord has given it to us without price."⁸ The first year nine hundred applicants were given land and water, most in the "Big Field," to establish their homes and farms.⁹

Many pioneers had homes in the city and never moved into the Big Field boundaries, but would drive out from town to cultivate, plant, or glean the farms. When Phoebe Clark was a young girl she would go to the Liberty Park area of the "Big Field" to glean. "After they had cut the wheat for the mill, they would let the people go and glean what was left in the field. During the day, we used to glean about half a flour sack full of wheat. When I was older and able to be alone with the children, we used to take our lunch and play in the tall grass and lucern."¹⁰ *cont. p. 7*

A community-farming district was established between present-day 9th South and 21st South. This land became known as "the Big Field."



First Plowing, © by VaLoy Eaton, collection of Zions Bank (2-3), used by permission. William Carter plowing (4) courtesy Church Archives, The Church of Jesus Christ of Latter-day Saints.

But claiming the credit for launching agriculture in the new settlement was apparently not on anyone's mind. Carter, a 26-year-old English convert of 1840, would be first because the others tried and failed.

That's how Carter remembered it. He said that both Roundy and Brown broke the wooden beam on their plows as they attempted to cut into the hard gravelly loam. Before they could repair their plows and return, Carter had turned a half-acre of virgin sod.

By the end of the day, the threesome had plowed 2 1/2 acres. They continued on Saturday, 24 July, and by the time Brigham Young arrived in camp, 15 minutes before noon, George A. Smith had planted the first potatoes.

The plowing continued on Monday, 26 July. By late afternoon, sowers had planted 3 acres of potatoes, plus peas and beans, and they were planting 4 acres of early corn. The next day, Burr Frost set up a forge. With the help of carpenters, he rigged up additional plows.

That first week's plowings established three farm plots. The first was the 5-acre plot, expanded to 8 acres to include corn and beans. A larger, 35-acre farm plot was planted with buckwheat, corn, and oats. The third was a 10-acre garden plot about two miles

southeast of the camp. In it, the pioneers sowed garden seeds.

Because of the warm July weather, several thundershowers, and the irrigation water turned onto the plots, the corn and beans sprouted rapidly and could be seen above ground in the first plot by the time the third was planted.

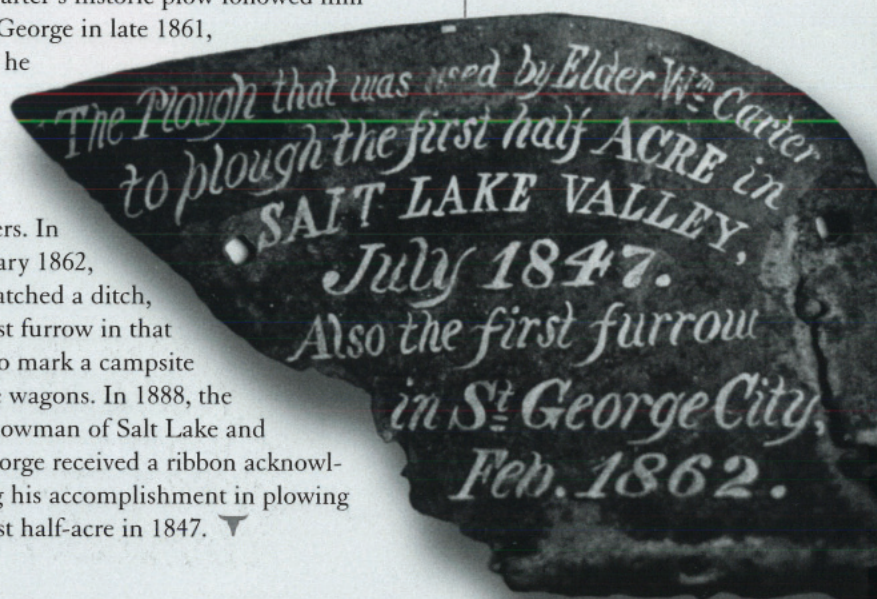
Irrigation of the first plots began almost immediately. While Carter and his associates turned sod, other men diverted water from City Creek to soften the soil and moisten the seed.

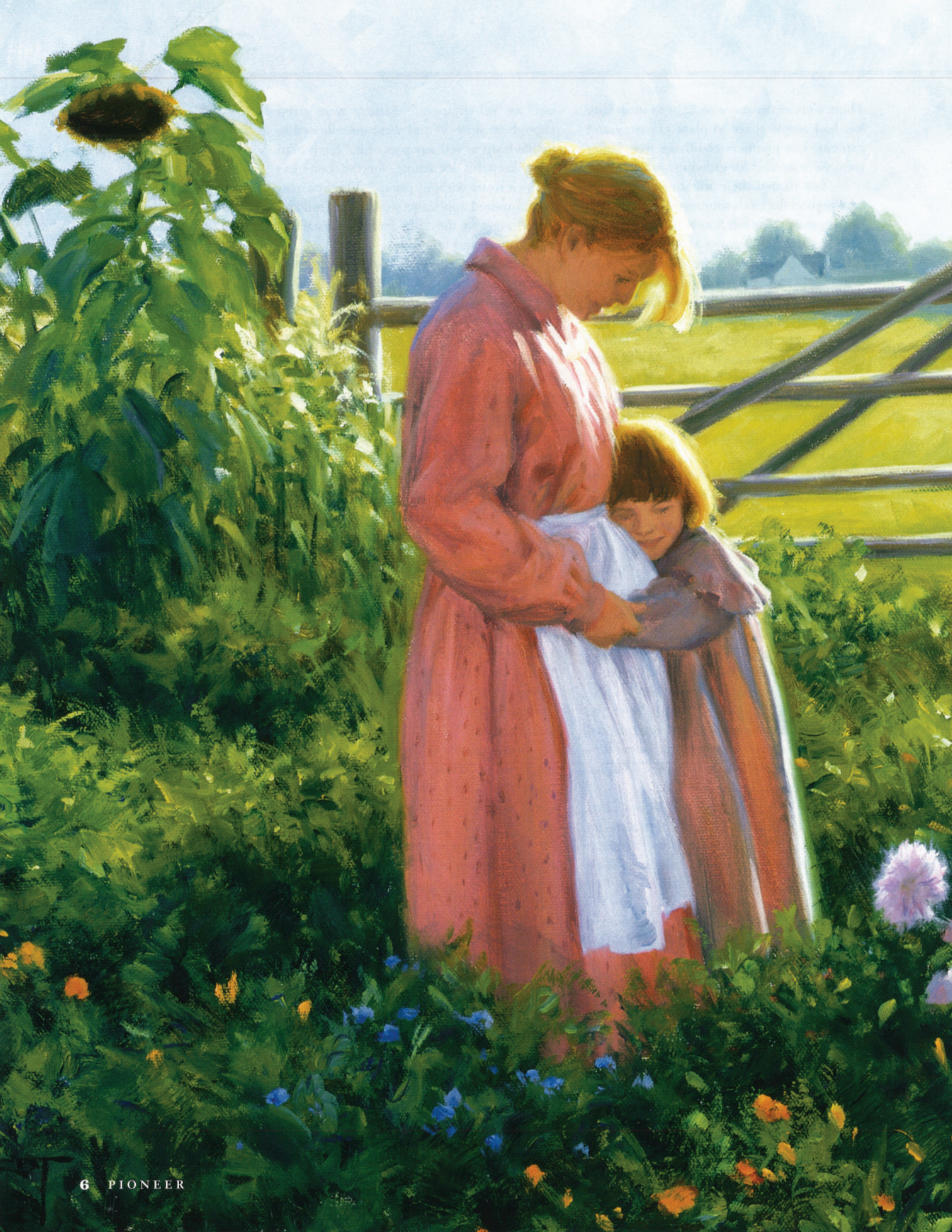
Carter's historic plow followed him to St. George in late 1861, where he

was called as one of the pioneers. In February 1862, he scratched a ditch, the first furrow in that area, to mark a campsite for the wagons. In 1888, the first plowman of Salt Lake and St. George received a ribbon acknowledging his accomplishment in plowing the first half-acre in 1847. ▼

—Excerpts taken from article printed in full in Church News, week ending 10 March, 1990, p. 5.

All that remains of Carter's famous plow is the iron moldboard pictured below. It currently resides at the Museum of Church History and Art.





Historians Thomas G. Alexander and James Allen write that "by 1850, nearly every family had garden plots and some general farming was done inside the city, but most agricultural activity took place outside its limits. Impressive agricultural statistics of the valley provide an insight into the rapid growth of the pioneer economy. Ninety-two hundred acres of land were under cultivation and by June 1 that land produced 58,500 bushels of wheat, 5,200 bushels of corn, 5,000 bushels of oats, 25,900 bushels of potatoes, 1,100 bushels of barley, various other grains and produce, 2,200 tons of hay and even 70 pounds of tobacco."¹¹ The land was proving itself a willing partner with the pioneers.

As the land began to provide nourishment for their bodies, the pioneers also asked it to beautify their lives. In 1851, Joseph E. Johnson came to Salt Lake and saw a valley desperately in need of trees. He returned to Omaha and outfitted three wagons with bales of plants and seedlings and sent them back to the valley with young Mrs. Johnson. She was only sixteen years old and already the mother of a sick child. She walked most of the distance, carrying the child so that the wagon might be piled higher with the trees for the new community in the desert. At night when camp was made, young Mrs. Johnson carried water from the stream and thoroughly soaked the bales so the seedlings and cuttings would not die. This arduous task was done after many of her fellow travelers were asleep.¹²

People came to Salt Lake prepared to plant trees of nearly every variety. "Most of the first pioneers came from New England with their maple, birches, and elm; some from the Central States with their oaks, hickories, and ash; and others from Great Britain, which was known for its beautiful lime trees, flowering chestnut, beeches, and oaks. Tree planting began at once, it being certain that every company of pioneers would bring seeds, seedlings and young cuttings."¹³

Relief from the scorching heat also came from cottonwoods, poplar trees, and black locusts. Orson Pratt had an impressive paradise tree that people stopped under to talk of the weather, the Church, and the railroad. In 1871, Kirsten Hansen planted three twigs she found while herding cattle. These twigs have grown into Carolina poplars of enormous

size and stand in the area of 2730 Highland Drive, Salt Lake City. One of them is said to be the largest tree in Utah.¹⁴

Trees not only provided shade but valuable produce. Henry H. Harries settled in the Valley in 1867 and within a few years had planted an orchard of trees and shrubs. Among his prized ones were peach, pear, apple, plum, prune, cherry, and apricot. His fruit was of the highest quality and was easily sold at Fort Douglas and Market Row.¹⁵

Eventually enough food was being grown and enough trees were being planted. But for the Valley to really "blossom as the rose" flowers were necessary, and not just to fulfill scripture. Pioneer women longed for the fragrance and color of flowers. "To conquer the desert, they needed the solace flowers can give."¹⁶

cont. p. 8

Pioneers wanted flowers for their homes. They shared flower seeds with one another and nearly every home had rows of marigolds, mignonette, bachelor buttons, and larkspur.

The Sego Lily

By Jennifer Weiler

In the spring of 1848 the hills of Salt Lake were covered with a delicate white flower called the sego lily. The pioneers would appreciate not only the beauty of this small flower, but soon come to rely on its bulb for nourishment and survival. The sego lily is sometimes called the lantern of the fairies. It is a native of Utah and other states, but it seems that in Utah it reaches its full degree of perfection. It blooms in June and has long, grasslike foliage that forms a perfect background for the three white petals of the blossom.

The poor harvest of 1848 meant scant rations for the early settlers. When food ran out, the pioneers discovered from the local natives that the sego bulb could be eaten. It could be dried, eaten raw, cooked, or ground for meal. Men, women, and children were soon on the hills busily hunting and digging the sego bulb. One man remembered his childhood days when he used to traverse the hills of Salt Lake Valley barefoot and sometimes hungry, looking for these precious bulbs. At times there was nothing else to eat at home. Soon every pioneer child knew to look for bulbs in the shade of the sagebrush plant.

When it came time to choose a state flower, a census was taken among the school children, asking for their opinion. They voted almost unanimously for the sego lily. A bill was passed and signed on 18 March 1911 declaring the sego lily the state flower. ▼

Our Pioneer Heritage, 529-30.



Having arrived in a prepared panorama of the Great Basin, they continued to look to God. They found Him in the soil of the Great Salt Lake Valley.



Flowers can cheer hearts and brighten people's outlook. As the pioneers passed through the mid-western prairies and meadows on the Mormon Trail, the wildflowers undoubtedly lifted their spirits as they struggled under their burdens. "The Plains of Iowa are delightfully covered with wild flowers, starting early in the spring with daisies, buttercups, bluebells and columbines. Later in the season, the sunflower and other fall plants could be found along the trail."¹⁷

The pioneers also discovered the hundreds of varieties of wildflowers growing in the canyons and valley of their new home. According to the pioneers, all the canyons were filled with wildflowers and shrubs. One pioneer woman said that the children gathered them by the arms full, brought them home, and filled every available jar. "Perhaps their valleys seemed real deserts, yet their eyes caught the beauty of the wild rose, the Indian paintbrush, the bluebell, larkspur, and hundreds of other wild flowers."¹⁸

Pioneers wanted flowers for their homes. They planted every cutting and root they could get their hands on. Men heading to the canyons for wood often brought back a wild rose, a honeysuckle root, or a bluebell to transplant into "Mother's" garden. They shared flower seeds with one another and nearly every home had rows of marigolds, mignonette, bachelor buttons, and larkspur. Fragrant flowers were most loved by the pioneers. They were natural perfumes, and it was not uncommon to see women carrying a few flowers, the stems wrapped in their handkerchiefs, to meetings, parties, and dances. Flowers were also pretty accessories, and soon women found that wearing flowers in their hair was a good alternative to expensive combs.

Flower gardens provided diversion and enjoyment to children as well. Emeline B. Wells tells the story of a beautiful flower garden belonging to her grandmother, Betsy Stuart Free, pioneer of 1847: "Grandmother had the prettiest flower garden I can remember. In it were old fashioned flowers, sweet Williams, pinks, bachelor buttons and four o'clocks. We grandchildren used to pick the red four o'clocks and use them to paint our cheeks and lips. When she saw our faces painted, she knew we had been in her garden."¹⁹

Modern residents of the Salt Lake Valley hardly understand the intimacy the pioneers had with the land. Removed from the food-growing process, it is difficult for today's population to know how essential it was for the pioneers to get the land to feed them. Today, only some grow vegetables in small backyard plots to supplement their purchases at the market. Yet, with nothing but their determination, seeds, and faith, the pioneers established and built a community of plenty, comfort, and beauty.

The pioneers understood and embraced their dependence on the land. As a people known for their desire for independence and self-reliance, they were clearly comfortable with reliance on the land and on God. Seeking religious freedom, many left homes and countries with little knowledge of where they were going, how they would survive, and what was to be required of them. They looked with faith, depending on the fact that they would "find the place which God for us prepared."²⁰ Having arrived in a prepared panorama of the Great Basin, they continued to look to God. They found Him in the soil of the Great Salt Lake Valley. ▼

A graduate from University of Utah, Jennifer Weiler is a freelance writer residing in Salt Lake City. She is married with four children.

Notes

1 Quoted in "Watering the Rose," Pioneer Magazine, Summer 1997, 21.

2 Thomas G. Alexander and James Allen, *Mormons and Gentiles* (Boulder, Colorado: Pruett Publishing Company, 1984), 23.

3 *Ibid.*, 24.

4 "Church News," Deseret News, 10 March 1990, 5.

5 Alexander and Allen, 27.

6 LeRoy W. Hooton Jr., "Urban Irrigation Water," August 2002 (www.slcgov.com/utilities/news).

7 Francis M. Gibbons, Brigham Young (Salt Lake City: Deseret Book, 1981), 157.

8 Alexander and Allen, 27.

9 Hooton Jr.

10 Our Pioneer Heritage (Salt Lake City: Utah Printing, DUP), 501.

11 Alexander and Allen, 42.

12 Carter, 491.

13 *Ibid.*, 490.

14 *Ibid.*, 502.

15 *Ibid.*, 503.

16 *Ibid.*, 529.

17 *Ibid.*, 528.

18 *Ibid.*, 529.

19 Quoted in *ibid.*, 531.

20 William Clayton, "Come, Come Ye Saints."

Maggie and Her Mother, © by Robert Duncan (6-7), used by permission. Sego Lilies, by Mabel Pearl Frazer (7) © by Intellectual Reserve Inc., courtesy Museum of Church History and Art.

Remember When . . .

By Mary A. Johnson
President of DUP

The farming communities of Utah are impressive with fields of corn, onions, sugar beets, tomatoes, carrots, and so on. The orchards, full of trees laden with peaches, pears, plums, and apples are a sight to behold. What bounteous blessings come from living in an area where agriculture is still an important part of life. Of course our view today is very different from the view of the Valley that the pioneers had as they came into the barren land where sagebrush and salt grass were the main vegetation. But these people who came had a directive from the leadership of a man who foresaw the future: Brigham Young. He wrote, "To all saints in England, Scotland, Ireland, Wales, and adjacent Islands and Countries, we say emigrate as speedily as possible, bringing with you all kinds of choice seeds of grain, vegetables, fruit, shrubbery, trees that grow upon the face of the whole earth; also the best tools of every description and machinery for spinning."¹

And so they brought seeds, plants, starts of trees, and flowers. Some women brought seeds in their gloves and others in their shoes. Eliza Saunders Johnson brought a wagon load of seedlings and cuttings into the Salt Lake Valley over one hundred years ago. . . . It was in 1860 that Mrs. Johnson left Omaha with a wagon piled high with the tiny seedlings and cuttings that were to form the basis of Salt Lake's marvelous trees.²

"The Big Field became the granary and larder for the pioneers who lived in the center of Great Salt Lake City. In 1848, the pioneers planted vegetables on the small pieces of land where their cabins were built but the need for more land for larger crops—crops of grain, hay, corn, potatoes, sugar cane, and vegetables, . . . induced many pioneers to other tracts of land in the area south of the city because it was the closest available farm land."³

Many herbs grew along ditch banks. These herbs were used as medicinal plants.

Wildflowers grew in profusion in the meadows. By the 1870s there were many fine fruit orchards in the valley and the women spent much time peeling and drying fruit.⁴

One of the interesting garden products raised at this time was sugarcane. Cane resembles corn, but unlike corn, it has a solid stalk with heavy pulp laden with sweetness. . . . In the fall, the cane reaches maturity and is ready to be cut. . . . The cut stalks are fed through rollers and the juice is caught in tanks or buckets and then passes into barrels. When the juice is boiled down it becomes a thick, golden syrup called molasses or sorghum.⁵

When I was a girl there were cane fields in our town. The cane grown there was not like that grown in Hawaii in the sense that the stalks were more tender and the juice sweeter. One could peel the stalk and chew the pulp, thus enjoying the juice. Or you could leave the peel on, twist the stalk, and enjoy the juice squeezed out. However, there was always the danger of cutting your tongue on the stalk if eaten that way.

Another old-fashioned enjoyable treat was the mulberry. In the DUP museum, we associate mulberry trees with the sericulture and silk worms, and indeed that is why the trees were brought here and planted. But, I remember the wonderful shade of the trees and the delicious berries they produced. The large red berries were a bit sour, but tasted good; in spite of the stains on skin and clothes and the mess on the ground caused by the red juice, they were a treat. The white berries were sweet and delicious and were not the nuisance of the red berries.

Thinking of these pioneer treats brings pleasant memories. Recently I have read several articles written about the importance of the association of food with family heritage and memories of people and places. Think about it. Can you think of family gatherings without thinking of the food enjoyed there? Or can you think of early Utah communities without their gardens? We do have a wonderful agricultural heritage in this state. ▼

To all saints in England, Scotland, Ireland, Wales, and adjacent Islands and Countries, we say emigrate as speedily as possible, bringing with you all kinds of choice seeds of grain, vegetables, fruit, shrubbery, trees."

—Brigham Young

Notes

1 Our Pioneer Heritage, compiled by Kate B. Carter (Salt Lake City: Utah Printing, DUP, 1968), 11:490.

2 Our Pioneer Heritage, compiled by Kate B. Carter (Salt Lake City: Utah Printing, DUP, 1976), 19:490–91.

3 Harold Lundstrom and Francis W. Kirkham, Tales of a Triumphant People (Salt Lake County: Steven and Wallis Press, DUP, 1947), 146.

4 Ibid., 151.

5 Ibid., 155.

The Desert Shall Blossom as the Rose

"We had a desire to try the soil to know that it could produce. . . . Of course we had no experience in irrigation."

—Wilford Woodruff

Pioneering Irrigation

By J. Michael Hunter

On 24 July 1847, Brigham Young and the rear company of pioneers made their way along a road freshly cleared of underbrush to the mouth of Emigration Canyon. In his carriage, Wilford Woodruff drove an ailing Brigham Young to a point where they could view the entire Salt Lake Valley. Wilford Woodruff said, "While gazing upon the scene before us,

he [Brigham Young] was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains."¹ In his journal under that date, Wilford Woodruff wrote, "Thoughts of pleasing meditations ran in rapid succession through our minds while we contemplated that [in] not many years the House of God would stand upon the top of the mountains while the valleys would be converted into orchard, vineyard, gardens and fields by the inhabitants of Zion and the standard be



unfurled for the nations to gather there to.”² When the vision had passed, Brigham Young said, “It is enough. This is the right place. Drive on.”³

As the pioneers began to settle in this the “right place,” they discovered a new challenge—fulfilling the biblical prophecy of Isaiah, “The desert shall rejoice, and blossom as the rose” (Isaiah 35:1).

Most of the Mormon pioneers had some experience with farming in more humid areas before moving into the Salt Lake Valley in 1847. However, growing crops in the dry climate of the Great Basin would be a challenge for them. Wilford Woodruff recalled: “We had a desire to try the soil to know that it could produce. Of course all this company—nearly the whole of us were born and raised in the New England States. . . . Of course we had no experience in irrigation. We pitched our camp, put some teams onto our plows . . .

and undertook to plow the earth, but found neither wood nor iron were strong enough to make furrows here in this hard soil. It was like adamant. Of course we had

to turn water on it. We would have done anything. We went and turned out the City Creek. We turned it over our ground. Come to put our teams on it, of course they sank down to their belleys in the mud. We had to wait until this land dried enough to hold our teams up. We then plowed our land.”⁴

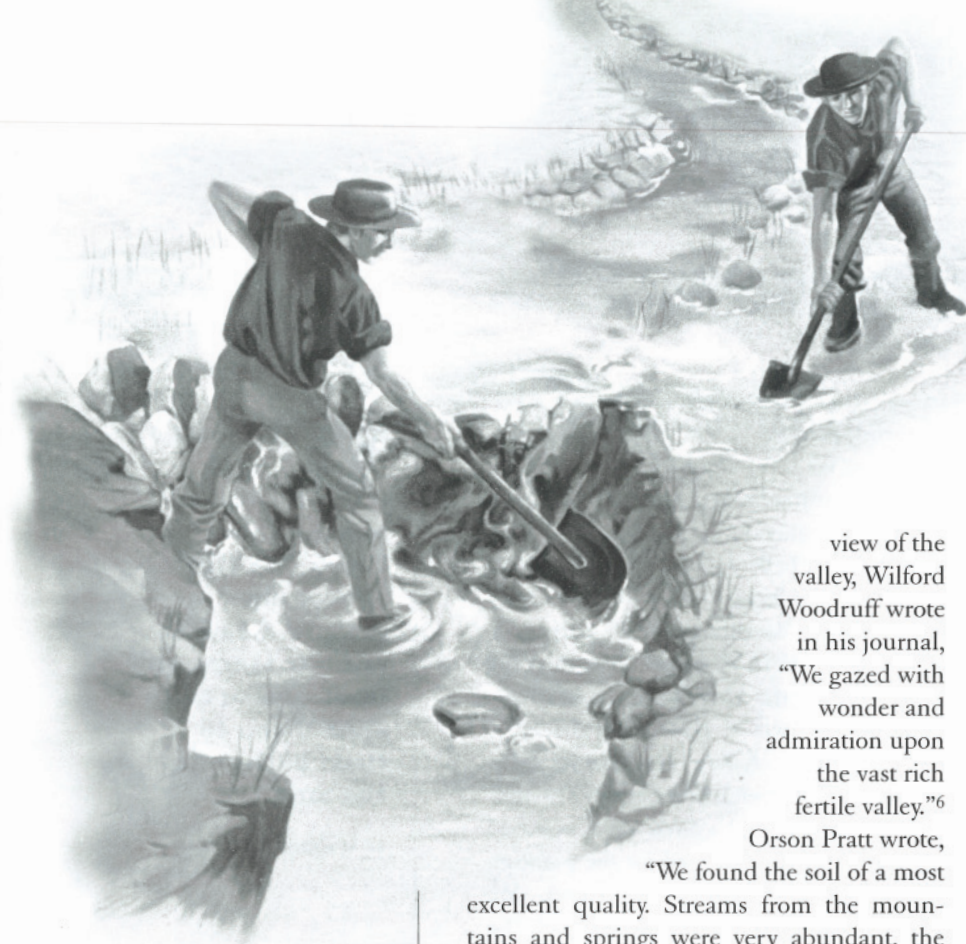
Thus Wilford Woodruff described the first efforts of the Utah pioneers at irrigation. It consisted of building a diversion dam across the shallow and narrow (perhaps eight feet wide) City Creek. The pioneers then scratched a ditch a few hundred feet long to a spot selected for the planting of potatoes. George Q. Cannon said, “We went at it as best we could, and took the water out by the simplest means in our reach, and were successful in raising at least part of a crop.”⁵

The pioneers of 1847 did not necessarily consider their new home in the Salt Lake Valley a desert. Concerning their first

We went and turned out the City Creek. We turned it over our ground. Come to put our teams on it, of course they sank down to their belleys in the mud.”

—Wilford Woodruff





During the early years, pioneer efforts at irrigation would consist of diversion dams and canals that could be built by a few men in a short time.

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view of the valley, Wilford Woodruff wrote in his journal, "We gazed with wonder and admiration upon the vast rich fertile valley."<sup>6</sup>

Orson Pratt wrote,

"We found the soil of a most excellent quality. Streams from the mountains and springs were very abundant, the water excellent, and generally with gravel bottoms. A very great variety of green grass, and very luxuriant, covered the bottoms for miles where the soil was sufficiently damp. . . ."<sup>7</sup> In fact, the Salt Lake Valley was not a desert. The Wasatch Range east of the Valley acted as a barrier to moisture-laden winds approaching from the west. As the approaching air rose to clear the mountain crests, temperatures would drop, allowing the air to give up its moisture. Mountain streams flowed to the valley below. The Valley itself received approximately fifteen inches of rain each year.<sup>8</sup>

When the pioneers experimented with crop planting in the spring of 1848, they were hopeful that irrigation would not be necessary. They planted their wheat and grain early in spring without irrigating. By June, the crops began to wither. The precipitation was not enough to sustain crops. They would have to irrigate. Brigham Young, who had returned to Winter Quarters in the fall of 1847, wrote a letter to the Salt Lake Saints in the spring of 1848: "Should irrigation be found necessary, prepare pools, vats, tubs, reservoirs, and ditches at the highest points of land in your field or fields that may be filled during the night and be drawn off to any point you may find necessary."<sup>9</sup> However, the Saints would not attempt to build large reservoirs for water storage until the 1870s.

When Brigham Young returned to the Salt Lake Valley, he realized that cooperative effort would be necessary if the Saints were to survive. Constructing dams, digging ditches and canals, and distributing water were all tasks requiring a great deal of coordinated labor. He buoyed the Saints with his vision of what their valley could become. "The Lord wished us to gather to this place," Brigham Young said. "He wished us to cultivate the earth, and make these valleys like the Garden of Eden, and make all the improvements in our power, and build a temple as soon as circumstances would permit."<sup>10</sup> He also said: "I have promised the people South, that if they will cultivate the ground and ask the blessings of God upon it, the desert shall blossom as a rose, pools of living water shall spring up on the parched ground, and the wilderness shall become glad. The Lord has planted the feet of the Saints in the most forbidding portion of the earth, apparently, that he may see what they will do with it. I may confidently say that no other people on the earth could live here and make themselves comfortable. If we settle on these desert and parched plains, upon the sides of these rugged and sterile mountains, and cultivate the earth, praying the blessing of God upon our labors, he will make this country as fruitful as any other portion of the earth."<sup>11</sup>

Brigham Young realized that it would take more than physical exertion to survive their new location; it would also take spiritual fortitude. With so little water, pioneer Saints needed to put aside selfishness and greed and develop a sense of neighborly love and community effort. He said, "There shall be no private ownership of the streams that come out of the canyons, nor the timber that grows on the hills. These belong to the people: all the people."<sup>12</sup>

At first local bishops were often put in charge of distributing labor and resources for the building of canals and dams. Bishops also distributed water based on their judgment of the needs of the individual irrigator. In 1852 the territorial legislature granted authority to the county courts to control and distribute the use of water and other natural resources. In 1865 the territorial legislature granted individual irrigators the authority to organize into irrigation districts. Districts could then levy water or canal assessments on their members for the operation and maintenance of

*The Hand of God*, by Maynard Dixon (10–11), © courtesy of Brigham Young University Museum of Art. All Rights Reserved. *Irrigating* (13) © Utah State Historical Society.

their canals. In 1867, irrigation districts were granted the power to form irrigation companies. Watermasters, who were appointed to coordinate the distribution of water, became highly respected in their communities.<sup>13</sup>

The early Utah pioneers built their homes in a central village, with farming lands located outside of the settlement. Individual farms were small, 10 to 20 acres, and geared toward supporting individual families rather than the production of produce for the commercial market. The farming village increased the opportunities for social contact needed to plan and operate cooperative irrigation projects. During the early years, pioneer efforts at irrigation would consist of diversion dams and canals that could be built by a few men in a short time. Early canals had small carrying capacities and extended only two or three miles.<sup>14</sup> While construction equipment generally consisted of teams and plows, the pioneers used a device called a "go-devil" for larger projects. "The go-devil consisted of heavy planks or logs bolted together in the shape of an A. Pulled by a pair of draft animals, it dug deeply into the soil with its pointed end, throwing dirt up and out at the sides."<sup>15</sup>

The Utah pioneers went through a period of trial and error as they learned how much water a given type of soil or seed would need. They experimented with corrugations and flooding in order to promote maximum

yields. They experimented with slope, soil texture, and mineral content. They experimented with new varieties of field crops.

In 1880 the territorial legislature granted the county selectmen the power to adjudicate water disputes, and for the first time in Utah, irrigation rights became personal property. Farmers began to move from the small, self-sufficient farms to larger more productive farms for commercial gain. Many new canals were built during this period. The newer canals were higher up on the foothills; they were also longer and deeper with larger carrying capacities. Irrigation companies looked to the federal government and eastern entrepreneurs to finance large irrigation projects. However, the farmers of Wasatch and Sanpete counties constructed two tunnels and diversion canals to divert water from the Colorado River drainage system to the Great Basin drainage system without using outside resources.<sup>16</sup>

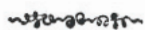
All of this pioneer cooperative effort had significant results. By 1860, Utah had become the most prosperous western territory with improved farmlands valued at over \$1 million, manufacturers valued at nearly \$1 million, and its real and personal property at nearly \$5.6 million.<sup>17</sup> By 1865, the pioneers had dug 277 canals,<sup>18</sup> and by 1895, the irrigated lands of Utah had increased to 417,000 acres.<sup>19</sup> By 1900,

**I**n 1880 the territorial legislature granted the county selectmen the power to adjudicate water disputes, and for the first time in Utah, irrigation rights became personal property.

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The Utah pioneers did more than just survive in the dry climate of the Great Basin—they thrived, creating an oasis in an otherwise desolate wilderness.



more than 400 farming villages had been established in Utah.²⁰

At the turn of the century, the politics of water and irrigation in the West drew national political attention. The federal government backed many western reclamation endeavors. With these new resources, large dams and reservoirs were built. The number of Utah farms increased from 10,517 in 1890 to 30,695 in 1935.²¹ Between 1900 and 1920, irrigated lands in Utah increased by 132 percent.²²

Perhaps when they looked out over the Salt Lake Valley in 1847, Brigham Young and Wilford Woodruff did not yet know the role irrigation would play in realizing the vision that was opened upon them. Yet, as historian Craig Fuller has stated, "The success of building Zion rested squarely on communal cooperative efforts and the individual discipline of irrigators to use beneficially the limited water available to them."²³ Both Brigham Young and Wilford Woodruff, like anyone who lives or lived in Utah, had to become familiar with irrigation in order to survive. Yet the Utah pioneers did more than just survive in the dry climate of the Great Basin—they thrived, creating an oasis in an otherwise desolate wilderness. Both Brigham Young and Wilford Woodruff lived to see their visions realized. In 1877, Brigham Young said, "Children, we are the pioneers of this country, . . . we were the first to plant out orchards and to improve the desert country, making it like the Garden of Eden."²⁴ In 1872, Wilford Woodruff said: "When we came here our position demanded that the very first thing we did was to plant our potatoes and sow our wheat, or we had starvation before us; and I will here say that . . . the Lord heard our prayers, and we dwelt here many years and filled these valleys for six hundred miles with cities, towns, villages, gardens, orchards, fields, vineyards, hundreds of schoolhouses, and places of worship, until we made the desert blossom as the rose, and had a supply of wheat, bread and clothing upon our hands."²⁵

Scientists continue to do research on irrigation techniques and water conservation. What began with a roughly dug ditch in 1847 has developed into a sophisticated and intricate system of water distribution that makes the contemporary lifestyle in Utah possible. ▼

Notes

1 Quoted in "Pioneers' Day," Deseret Evening News, 26 July 1880, 2.

2 Wilford Woodruff's Journal, 1833–1898, ed. Scott G. Kenney, vol. 3 (Midvale, Utah: Signature Books, 1983), 234.

3 Quoted in "Pioneers' Day," 2.

4 Quoted in Leonard J. Arrington and Dean May, "A Different Mode of Life": Irrigation and Society in Nineteenth-Century Utah," *Agricultural History* 49 (January 1975): 7.

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6 Wilford Woodruff's Journal, 1833–1898, 234.

7 Orson Pratt Journals, ed. Elden J. Watson (Salt Lake City: Elden J. Watson, 1975), 455.

8 Atlas of Utah (Ogden and Provo: Weber State College and Brigham Young University, 1981), 55.

9 "Journal History of The Church of Jesus Christ of Latter-day Saints," 9, September 1847, Church History Library, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

10 Brigham Young, 14 February 1853, Journal of Discourses 1:277.

11 Brigham Young, 28 September 1862, Journal of Discourses 10:6.

12 Quoted in Leonard J. Arrington, Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830–1900 (Cambridge: Harvard University Press, 1958), 52.

13 Craig Fuller, "Irrigation in Utah," in Utah History Encyclopedia, ed. Allan Kent Powell (Salt Lake City: University of Utah Press, 1994), 276–77.

14 Arrington and May, 8.

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16 Fuller, 277–78.

17 Donald Worster, "The Kingdom, the Power, and the Water," in Great Basin Kingdom Revisited (Logan: Utah State University Press, 1991), 25.

18 Arrington and May, 8.

19 Worster, 24.

20 Charles S. Peterson, "Agriculture in Utah," in Utah History Encyclopedia, ed. Allan Kent Powell (Salt Lake City: University of Utah Press, 1994), 5.

21 *Ibid.*

22 Fuller, 278.

23 Fuller, 276.

24 Brigham Young, 24 July 1877, Journal of Discourses 19:60.

25 Wilford Woodruff, 8 April 1872, Journal of Discourses 15:78.

Joseph Samuel home, courtesy Jennifer Adams (15). Brigham Young's Forest Farm (16–17) © Utah State Historical Society. Farms Are for Kids, © by Robert Duncan (18–19), used by permission.

Memories of Irrigating

By Jennifer Adams

Water means richness and new growth. Water means food. Water means power. Water, as it has from the beginning of time, means life.

If you have ever lived close to the land, you know the quiet thrill of open space, the rich wetness of pasture, the soft, pungent smell of new-mown hay. My great aunt Grace told my father from the time he was a boy that "there is beauty in plowed ground, if you look for it." My father must have taught me to see, for I always love to drive into west Layton in the late afternoon, when the warm, patterned sun soaks the lines of turned earth waiting to be planted. The texture and depth of color in the soil—the strength and richness of it—

fills me with a peace and satisfaction that is hard to explain. Those of us whose ancestors walked the Plains and settled Utah and planted these fields have a connection to this land and a love for it that ties us to each other as well as to our past.

My great grandfather, Joseph Samuel Adams, helped settle Layton, Utah. My family still has thirty-four acres of beautiful pasture—what is left of his homestead. My father lives in the red brick Victorian home that Joseph Samuel built in 1889. This past summer my husband helped my dad restore the log cabin that the family lived in while the main home was built. I loved growing up on that land.

I still remember the Saturdays my dad would irrigate when I was young. My brother and I would take off our shoes and socks and hike up our pants to splash in the water. The water would run down the land, covering the whole lawn, covering our feet well over our ankles. We'd play tag, float sticks and goose feathers, have races. Our feet would get so cold in the wet, stiff grass, and we could smell the wild mint that grew on the ditch banks.

I understood even then the importance of the water, the significance of our family's water shares. There would be occasional disputes with the city trying to buy out our shares, and my uncle Sherm and father would still get up at four o'clock in the morning to go and put in the headgate to change the water. Once in a while someone would forget to take their turn at irrigating. They would forget to change the water and our ditches would overflow. You'd see the precious water spill down the end of the property and across the road.

My brother and I loved the ditches on the property. My father built us a rope swing over the ditch in the north pasture. He tied knots in a green-and-

white nylon rope so we could hold on, tied it to a tree on the lower bank, and put a stump for us to jump from. We would hold the rope tightly, close our eyes, and fling ourselves across the ditch from the high bank into a wide arc and back again. My dad had tied a cowbell in the top of the tree, and our weight on the rope pulling on the branches made it clang noisily.

We were not the only ones to enjoy the open irrigation ditch. For years now the Canadian geese have stopped at our farm in their southward migration. They rest there about two weeks. Each year the number has grown—there is just not enough open space left anymore. About three years ago we counted eight hundred geese. They drink from the ditch and sleep in the pasture. Their call is achingly beautiful. I love to watch them, and I always feel sad when they leave, for I feel I am losing something so beautiful and some small part of me worries that they will not come back again.

My family is selling the land. I ache with the loss of it. My aunts and uncles are reaching their seventies. The issues of inheritance are complicated and they want to get it settled and get their affairs in order. I can understand that—I really can—and their thoughtful, measured approach to selling it, their careful consideration of each other's feelings, has made me proud of them and made the loss somewhat easier to bear.

My dad will be keeping his portion of the land. His land will be around the red brick house. He will keep his water shares. And our irrigation ditches will remain open. My children will play there, floating toy boats of sticks and feathers, swinging across the ditch, their feet dangling. The geese will still come. The water will still flow. ▼



Brigham Young's *Forest Farm*

*The finest
farmhouse
on the finest
farm in the
valley.*

By Boyd Matheson

Brigham Young's Forest Farm has a special and unique place in the history of Utah. While Brigham Young never actually lived in the gingerbread-style frame and stucco farmhouse, he did support and keep the home and acreage, using it to further the pioneering efforts of the day. Initially bordering the five-acre lots of the Big Field, the boundaries of the Forest Farm were set as a plat from Ninth South (now Twenty-first South) on the north to what is now Twenty-seventh South on the south, from Third East on the west to about Thirteenth East.¹ This homestead was often referred to as the finest farmhouse on the finest farm in the valley. In its prime, the farmhouse was used as a showplace for visiting dignitaries, as an operating farm providing goods to the needy of the community, and as a pioneering agricultural lab that tested various crops and other production experiments.

A SHOWPLACE

Showing success was important to Brigham Young and the pioneer settlers, particularly when dignitaries visited from the East. Forest Farm became an important stop on any visit. There Brigham could

showcase all that was good and all that was possible in the valleys of the Rocky Mountains.

The farmhouse, itself, was completed in 1863 and run by a succession of Young's many wives. "It was located approximately four miles out of town, and was evidently large. Some sources say the farm encompassed about nine hundred acres, but other estimates say the farm covered a square mile. It eventually included up to 11,005 acres of the Big Field."²


The farmhouse was built on a rock foundation, which certainly would befit the faith and vision of the man who built it.



The walls were wood frame, covered with stucco or plaster. This is interesting due to the production of adobe bricks on the property. The building itself was a pioneering effort as it was the first in Utah to use "balloon framing," where thinner inner framing, instead of heavy lumber, was used and both stories of the house were built simultaneously.

The main floor of the house contained a kitchen and large dining room. It also featured a small office with a separate entrance for Brigham Young and the





While many crops were raised on Forest Farm, it was primarily a dairy farm in the 1860s.

many who came to visit him. The upstairs had bedrooms, but was dominated by a long room where music, dancing, and grand gatherings took place. As a showplace the house featured brass-lined gas lamps, stylish cast-iron stoves, and grand fireplaces. It was also known for the roses and hollyhocks that grew around the porches, the beautifully lined paths and lawn, and the delicious food that was always served to guests.


Designed to emulate the glorious inns of New England and featuring some of the pioneer period's best craftsmanship, the farmhouse was used by Brigham Young to host dignitary meetings, special feasts, musical performances, square dances for the community, and his own family celebrations. The second-story ballroom was definitely the place to be when visitors came to town, as it was certain to host the finest in food, arts, and entertainment.

Yet while Brigham Young was interested in putting on a fine display of style for visitors, in his customary pragmatic way, he was more concerned about substance and the practical utility that Forest Farm could provide the community.

OPERATING FARM AND PRODUCTION PLACE

While many crops were raised on Forest Farm, it was primarily a dairy farm in the 1860s. The agricultural census for 1869 listed forty-five dairy cows and 2,900 pounds of butter that year, with eighty-four cattle for breeding purposes, a few pigs, sheep, and chickens, and some farm crops. A separate milk house and a spring cellar were built to care for the milk, butter, and cheese. The cows were milked in the morning and in the evening, and Brigham never would allow the men to milk the cows until they had washed their hands. It had good results. Clarissa Young Spencer said, "I supposed that is one of the reasons why there was so little sickness among us."³ The production of milk, cream, and butter were then used on the farm, sent to the city for Brigham's family, or used to help feed the poor and needy of the territory.

Another production element of Forest Farm was the making of adobe bricks. "As early as 1852 adobe bricks were being made



from the rich clay soil found on the south end of the farm. The large adobes were made by having ox teams tramp the clay and mud, then workers shaped the blocks by hand on tables. By adding a binder of dried wire-grass or preferably cowhide hair to the adobe mud, a permanent brick was made. (Without the binder, the adobes crumbled in wet weather.) The finished adobes were fastened together with clay mortar. It is not known how long adobes were made from the Church clay farm, but among the buildings for which the adobe bricks were used was the Chase Mill in what is now Liberty Park.”⁴

PIONEERING AGRICULTURAL LAB

Forest Farm became best known as a pioneering agricultural lab where experiments for new crops could be conducted. In true pioneer spirit countless tests were conducted to ascertain what type of crops, trees, fruits, and other plants could survive and thrive in the challenging valley climate. The call was sent out to those who were coming to Zion and to missionaries traveling the world, that they bring to the territory seeds, cuttings, or small plants that could be tested for possible development on Forest Farm.

Among the early pioneering experiments were sugar beets, mulberry seedlings for silkworms, alfalfa, black walnut trees, corn, and a host of fruit trees. One of the most successful experiments was the production of alfalfa for hay under the direction of Hamilton G. Park, a convert from Scotland. Park had been a business manager for President Young for a time, and when Brigham was unsuccessful in finding a professional at curing hay, the task was given to Brother Park. The Scotsman took to the new assignment with typical pioneer zeal and proved successful, although he later described several close calls where the barn nearly burned down due to his lack of experience.

Sugar beets proved to grow well, but the making of good sugar was clearly a more challenging task. A great deal of money was invested into the sugar production business, including the shipment of special equipment from France as early as 1852. Yet, despite their best efforts the successful production of white

sugar was not accomplished until 1891. In this case pioneering experimentation had to be combined with good old pioneer endurance and expert advice in order to achieve their goal.

Some plants did better than others at Forest Farm. “At the 1860 fair sponsored by the Deseret Agricultural and Manufacturing Society, Brigham Young won more prizes than anyone. His apples and strawberries took four awards. Other prizes were for Chinese sugar and chufa nut—an edible African root. One account lists a “sunflower, raised at Forest Farm [that] measured 51 inches across the head, exclusive of petals, and weighed twelve pounds.”⁵

Other successful experiments from the farm included black locust trees that grew well enough to provide fine wood for furniture. Black walnut trees as well as ash, cherry, peach, apple, and plum trees grew well and beautifully lined the roads and buildings around the farm. It is also important to note that in addition to the more pioneering type of agricultural experiments, there were acres of grain, potatoes, and many other fruits and vegetables that were used not only to feed the Young family, but to also provide a large quantity of food to new settlers and those in need.

CONCLUSION

Truly, Forest Farm was a special place where the pioneering spirit was learned and lived by and where others could come to see and enjoy the fruits of successful pioneering. Forest Farm became the showpiece for the territory in farm production, in pioneering agriculture, and in a way of life that was clearly a better way. ▼

A business consultant, Boyd Matheson is a freelance writer residing in Hillsboro, Oregon. Married with five children, he has delivered seminars throughout the world on leadership and communication strategies.

Notes

1 Brigham Young's Homes, ed. Colleen Whitley (Logan: Utah State University Press, 2002), 147.

2 *Ibid.*, 147, fn 3.

3 Quoted in *ibid.*, 154, fn 19.

4 *Ibid.*, 148, fn 7.

5 *Ibid.*, 149–50, fn 10.

Pioneer Spotlight

Cornelius Peter Lott

By Kent V. Lott

President-Elect of National Society of Sons of Utah Pioneers and great-great grandson of Cornelius Peter Lott

The first manager of the Church farm at Forest Dale in the Sugar House area of Salt Lake City was Cornelius Peter Lott. Born on 20 September 1798, in New York City, of English and Dutch descent, he spent his youth in New York and Pennsylvania. Cornelius loved the soil, liked to farm, and loved animals. When he was twenty-four years old, he married Permella Darrow, in Bridgewater, Luzern County, Pennsylvania. Children came along and times were hard. Cornelius moved from one place to another where he could make a living for his family.

During this time The Church of Jesus Christ of Latter-day Saints had been restored to the earth; Cornelius and Permella joined the Church in 1837 and gathered with the Saints in Kirtland, Ohio. Cornelius served on the Kirtland Safety Society under the direction of Sidney Rigdon, who was chairman. Cornelius and Permella endured the tribulations of the Kirtland period when there was much discord and apostasy in the Church. They then moved with the Saints to Missouri.

The Lott family settled near Hauns Mill, where they remained until after the Hauns Mill Massacre. When the Saints were expelled from their homes in Missouri, Cornelius and his family moved to Pike County, Illinois, for a short time until they moved to Nauvoo, Hancock County, Illinois.

The Joseph Smith farm was located three miles from Nauvoo; it covered an area comprised of one-half section of fenced prairie land.

In 1842, Cornelius P. Lott became superintendent of this beautiful farm. Much of the prairie land had to be broken up by strong ox teams consisting

of four or five yoke of oxen. Joseph Smith's visits to the farm provided the Lott family frequent contact with the Prophet. The children were always happy to see him. He was very kind and patient with them, and they all loved him. Cornelius labored diligently and successfully supervised the important farm that Joseph Smith had entrusted him. He also entered in with interest to provide physical support for the building up of Nauvoo, including laboring on the construction of the Nauvoo Temple.

The exodus from Nauvoo commenced 4 February 1846. Cornelius and his family started west in the first company of Saints, driving a team composed of two cows and two oxen. Because of his experience as a farmer, he was appointed by Brigham Young as part of a group that was to ascertain the condition of Church property at Winter Quarters. As it turned out, Cornelius's skill in farming and handling the prairie soil delayed his westward travel for 1846 and 1847.

In the summer of 1848, in the Heber C. Kimball company, Cornelius Peter Lott and Permella started their trek west. The Saints divided into companies of ten. Cornelius was the captain of ten wagons in the second division. One of the wagons in his charge was driven by Mary Fielding Smith, the widow of Hyrum Smith. His seeming lack of concern for her has been frequently criticized. He was concerned with her safety due to the poor condition of her animals and wagon and was worried not only that she wouldn't make it, but might put the lives of others in danger. He tried to talk her into waiting at Winter Quarters until she could get better oxen and a better wagon. She would not hear of it but insisted that she would not only make it safely, but she would reach the Salt Lake Valley

before Cornelius. She did, as toward the end of the journey Cornelius ran into some trouble that slowed him down. The relationship between Mary Fielding Smith and Cornelius was stained through the whole trip, and it is obvious that both were strong willed and stubborn and that there was a personality clash between the two. The terrible stress and hardships caused by the long and strenuous trek could serve only to exacerbate this conflict. The Lotts had lost three of their children and one grandchild after leaving Nauvoo, and Mary Fielding Smith had lost her husband in Carthage and had to carry on as a widow on the trek west.

Cornelius and his family arrived in Salt Lake on 23 September 1848. Their first home was on the corner of Third South and what is now State Street. Cornelius built a two-room home there. It was very primitive, as were so many pioneer homes of that time. To them this newly erected structure of two rooms, supplemented with wagon boxes, was a far cry from the eight room farmhouse they had lived in on the Joseph Smith farm near Nauvoo. But they were happy to be together and to have a place to call home after the rigors of the trip west.

In the spring of 1849, Cornelius was again put in charge of the Church farm, known as the Forest Dale Farm. Here he again was engaged in the kind of work he loved and for which he was best suited. This final farming assignment for the Church was to last only a little over a year. Cornelius became ill with intestinal problems. Living conditions were poor and the food so coarse that nothing could be done to help him. He passed away 6 July 1850, three months short of his fifty-second birthday. A farmer at heart he played a significant role in managing Church farming endeavors in Nauvoo, Winter Quarters, and Salt Lake City. ▼

SUP NEW MEMBERS

Calvin R. Brown, <i>Mills</i>	Scott D. Morgan,
Kenneth Brown, <i>USRV</i>	<i>At Large</i>
J. Elmer Collings, <i>SV</i>	Todd Nichols,
Larry Coombs, <i>SV</i>	<i>At Large</i>
Lyle J. Cooper, <i>SqP</i>	Daniel L. B. Nielson,
Zenniff J. Cox, <i>Mills</i>	<i>At Large</i>
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<i>At Large</i>	Ottesen, <i>At Large</i>
Lorin Kauer, <i>USRV</i>	Dellas H. Sorensen,
Matthew Dale Latimer,	<i>RR</i>
<i>At Large</i>	John B. White, <i>BE</i>
Dayne A. Mathis, <i>SV</i>	Jack Worlton, <i>Mills</i>

NEW LIFE MEMBERS

Lowell L. Bryner, *At Large*
Scott R. Woodward, *SLC*

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil. Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.

Garth Boyce <i>Squaw Peak Chapter</i>	David O. Lloyd <i>Mesa Chapter</i>
Carl Fuhrman <i>Box Elder Chapter</i>	David McOmber <i>Squaw Peak Chapter</i>
Glade Gerber <i>Beehive Chapter</i>	Joseph Oakley Moore <i>Box Elder Chapter</i>
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Utah State

Agricultural College of Utah

"In the whole range of the mountain region there is no institution more beautifully located than the Agricultural College of Utah. . . . [Work] in this cool mountain atmosphere cannot fail to be restful and strengthening in a high degree."

—David Star Jordan
(1851–1931)

By Vanessa Christenson

By the late 1800s Utah already had two universities—one in Salt Lake City and the other in Provo. Despite the existence of these schools, Utah still needed a school that covered other areas of learning, including agriculture. Fortunately on 2 July 1862, Abraham Lincoln signed the Morrill Act, which provided federal land grants for the teaching of "scientific and classical studies, . . . military tactics . . . [and] such branches of learning as are related to agriculture and the mechanic arts."¹ The direct result of this in Utah was the establishment of the Agricultural College of Utah in March 1888, later fondly referred to as the "AC." The college was renamed four times until its final name in 1957 of Utah State University.

ESTABLISHING THE SCHOOL

On 8 March 1888, the Utah Territorial Legislature passed the appropriations for the land-grant college, and thanks to "considerable political horse trading"² by certain delegates, Cache County was chosen as the location. Rural areas in the county were considered because many believed that better agricultural sites could be found outside the city.³ However, money was more of a consideration than the conveniences that established agricultural land could bring. A bargain property was found on the Logan bench and was secured at a Zion's Savings Bank & Trust auction in 1889 by William Goodwin, the frugal Cache County judge. "Succeeding generations must admit that Judge Goodwin . . . picked a winning site"⁴ with its beautiful mountain backdrop. The school board didn't waste time planning and constructing the first college building: Old Main.

The Board of Trustees secretary, John T. Caine Jr., assembled the staff—which was only logical considering that he was the only board member with a formal agricultural education.⁵ Caine had studied back east at Cornell and wrote to his former professors for names. Jeremiah Wilson Sanborn of the University of Missouri was Caine's choice as the president of the Experiment Station. Sanborn's management of the Experiment Station impressed the Board of Trustees, and on 17 May 1890, the board elected him President of the Agricultural College of



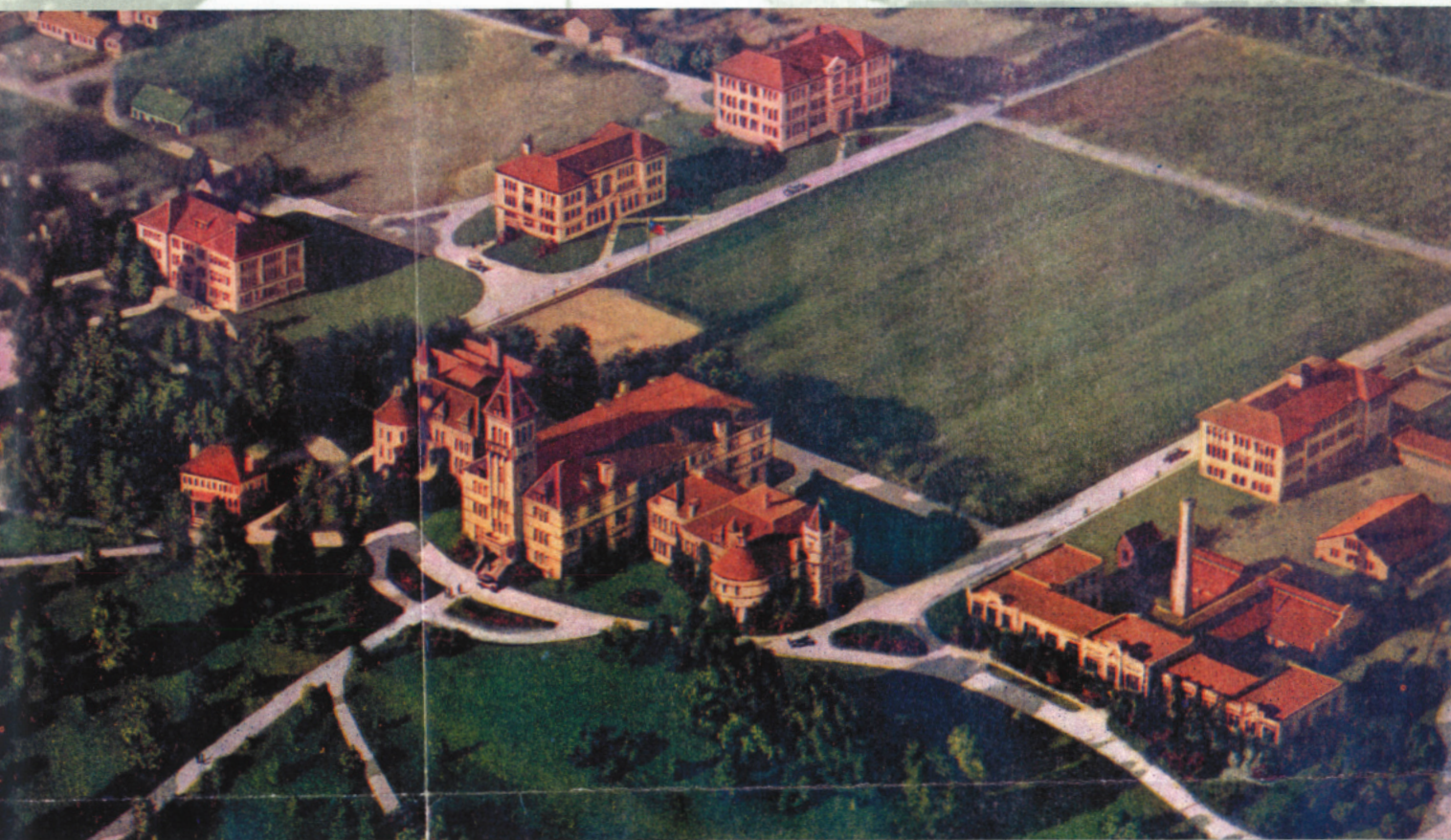
University

Utah. He served as president during the first crucial four years of the college.

The original curriculum included agriculture and mechanical arts and the school enrolled 139 students for the 1890–1891 school year. The second president, Joshua H. Paul (president from 1894–1896), was able to obtain money for the Experiment Station to hold a “Farmer’s Encampment” in each Utah county. However, his political activities as an avid Democrat offended many Utah citizens and he was dismissed by the Board of Trustees after only a two-year term.⁶ The third president, Joseph Marion Tanner (president from 1896–1900), expanded the curriculum and facilities with state money he acquired, subsequently building the Mechanic Arts Building and a conservatory for the

Botany department. The fourth president, William Jasper Kerr (president from 1900–1907), was responsible for grouping the curriculum into separate schools, including the school of Agriculture, Engineering, Domestic Arts, Commerce, Manual Training, and General Science. Kerr was also responsible for adding new buildings to the Experiment Station facilities in 1905 and securing money for regional dry-farm studies to be used in studies by the Experiment Station around the state. The combination of an expanded curriculum, new facilities, and strong leadership resulted in the expansion of enrollment from 380 in 1900 to 733 students in 1904; the faculty increased those same years from 33 to 60.

In 1900, John A. Widstoe, who had just



The university "was founded with the idea that it would take its discoveries from the campus to the people."

~~~~~

been named director of the Experiment Station, felt that Kerr's aggressive style of leadership sacrificed the agricultural curriculum to the expansion of other fields of study.<sup>7</sup> Widtsoe resigned, was hired at Brigham Young University in Provo, and convinced several of his fellow Agricultural College professors to follow him. He attacked Kerr's activities, as well as the college itself, in the *Utah Farmer*. Other, more serious attacks followed.<sup>8</sup> The result was that Governor Cutler proposed the restriction of teaching or training in certain academic areas at the Agricultural College that would compete with the University of Utah.<sup>9</sup> A bill was signed into law on 20 March 1905, restricting the duplication of courses between the universities.

Kerr resigned in 1907 and was succeeded by John A. Widtsoe himself. Widtsoe stuck to the restricted curriculum, but at the same time dedicated his efforts to the expansion of the agricultural studies of the college and its Experiment Station.

#### **THE EXPERIMENT STATION AND EXTENSION SERVICE**

As home to the Utah Agricultural Experiment Station, the university "was founded with the idea that it would take its

discoveries from the campus to the people."<sup>10</sup> The college's claim that the "state is our campus" emphasized the role the school intended to fill for the state. One of the first campus buildings for the college was the Agricultural Experiment Station Building, built between Old Main and the university president's house. Not long after, the first experiment plots were created northwest of Old Main. In 1890, its first year in operation under the guidance of Dr. Sanborn, the Experiment Station conducted thirty-six studies and published four bulletins.

The first focus of the Experiment Station was water, with the experiments on dry-farming, which is farming with low rainfall and no irrigation. John A. Widtsoe said, "We did not realize we were entering one of the least considered subjects in modern agriculture."<sup>11</sup> A greenhouse was built where water use was strictly monitored. "The scientists discovered that the common way of irrigating wasted water and that excessive irrigating ruined crops and soils. By using water wisely, more land could be irrigated and farmed."<sup>12</sup> In 1903, six branch arid farms were established throughout the state to "perfect dry-farm agriculture and to test the geographic limits of its applicability."<sup>13</sup>

A black and white portrait of John A. Widtsoe, a man with a mustache and glasses, wearing a suit and tie, looking slightly to the right.

## *John A. Widtsoe*

*By J. Michael Hunter*

**J**ohn A. Widtsoe was born 31 January 1872 on the tiny island of Froyen, Norway, to John A. Widtsoe and Anna Karine Daarden. When John was six years old, his father died, leaving a wife and two sons. After being taught by Latter-day Saint missionaries, John's mother joined the Church and soon found herself ostracized from society. When John was eleven years old, his mother took the family to Utah hoping for better opportunities for her two sons.

John's father had been a schoolmaster, and his mother Karine Widtsoe

was dedicated to seeing that her children received an excellent education. John A. Widtsoe distinguished himself at Brigham Young University and graduated from Harvard University. He went on to receive master's and Ph.D. degrees at one of the world's highest rated universities: Goettingen in Germany.

John A. Widtsoe became an international authority on soil chemistry, irrigation, and dry-farming. In 1911, he published through Macmillan in New York his widely acclaimed *Dry Farming*. It was praised by the American Academy of Political and Social Science and by the journal *Nature*. In 1914,



Dr. Widtsoe and Professor Lewis A. Merrill tested soils from many different locations in Utah and talked with farmers. Test results led to publications, including Widtsoe's classic *Dry Farming, A System of Agriculture for Countries under Low Rainfall*.

"At first farmers resisted learning about agriculture from 'book farmers,'" Dr. Widtsoe wrote,<sup>14</sup> but the research effectively established the parameters of dry-farming. In 1907 Utah had 93,799 acres of wheat that were mostly irrigated acres; but by 1915 there

*Above: Utah State University class of students studying plant specimens in the agricultural lab.*

Widtsoe published, again through Macmillan, *Principles of Irrigation Practice*. The aim of the book was to provide farmers with a guide to modern irrigation practice written in simple language. The book became an important standard in irrigation farming.

Widtsoe became the first director of the Utah Experiment Station and president of Utah State Agricultural College (now Utah State University). He was appointed principal of agriculture at Brigham Young University and later became president of the University of Utah.

Having distinguished himself as a leading authority in the field of irrigation, he was appointed to the Hoover Commission, which was charged with management of the Colorado River. He spent two years in Washington, D.C., reorganizing the Federal Bureau of Reclamation.

Widtsoe's unique contributions to irrigation and reclamation are honored today through the John A. Widtsoe Building, home to Brigham Young University's Department of Biology and Agriculture, and the newly completed \$28 million John A. Widtsoe Chemistry Building at Utah State University. Still standing today is the John Widtsoe Building, one of the very first buildings on the University of Utah campus. It is part of the President's Circle in the heart of campus. ▼

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*Utah State University campus courtesy Utah State University archives (22-23). Background photo of Utah State University (22-23) and class photo (25) © Utah State Historical Society. John A. Widtsoe (24) and Carter photo (29) courtesy Church Archives, The Church of Jesus Christ of Latter-day Saints. Spanish explorers artwork (27) © Utah State Historical Society.*

were more than 500,000 acres of wheat that were mostly arid. Due to the success of this research, Dr. Widtsoe's book was translated into Spanish, French, and Italian, and visitors came to the college to learn firsthand about dry-farming. The Experiment Station did not study only dry-farming, however. Other studies included reclaiming alkali lands (desert lands containing too many soluble salts) and making them usable for farmers, the value of different crops,<sup>15</sup> the use of fertilizers, and the effects of climate.<sup>16</sup> The results of the Experiment Station studies caused farmers to be more interested in what "book farmers" had to say.

It was under President Widtsoe that an extension division was added to the Experiment Station.<sup>17</sup> In 1911, Luther M. Winsor, an employee of the Experiment Station, became the first county agent in the western states when he was assigned to Vernal. His purpose, and the purpose of the many extension agents who followed him, was to be a resource to local farmers. Winsor was later called to Washington to help "launch a federally backed county agent and extension program . . . becoming the first of many of the staff who have served the national government."<sup>18</sup> By 1922, the extension service had an agent in each county in Utah.

### THE MODEL BARN AND DAIRY BUILDING

After the first buildings on campus were built, other agricultural "labs" were built, including the Model Barn and the Dairy Building. Some of the first animal husbandry courses—which focused on the care and breeding of farm animals including cattle, pigs, and sheep—were actually offered in the Model Barn.<sup>19</sup>

One of the first instructional buildings on campus was the Dairy Building, constructed east of the north wing of Old Main, and was powered by the same engine used by the woodshop. The Dairy Building was a key lab area for instructing students in the manufacture of cheese and butter.<sup>20</sup> Some of the college's dairy students were later to play an important role in the development of the Cache Valley dairy industry. By 1900, the first cow testing association in Utah was organized with the help of the Experiment Station.<sup>21</sup>

### THE UNIVERSITY TODAY

The Agricultural College was, and continues to be, very important to Utah. From its founding "the school had been true to the U.S. Department of Agriculture's client-oriented, science-based, production-conscious mission."<sup>22</sup> Today's College of Agriculture department at Utah State University has built on their history of research and teaching to prepare students and the population to provide foodstuffs—and through the Extension Service they disseminate knowledge to the region.<sup>23</sup> Truly, the state is their campus. ▼

*A graduate from Brigham Young, Vanessa Christenson is a freelance writer from St. Louis, Missouri, now residing in Salt Lake City. Married with two children, her experience includes writing for Brigham Young University departments, the publication The Leading Edge, Provo, UT, and for Novell.*

### Notes

1 A. J. Simmonds, *Pictures Past: A Centennial Celebration of Utah State University* (Logan: Utah State University Press, 1988), 9.

2 *Ibid.*

3 *Ibid.*, 10.

4 *Ibid.*

5 *Ibid.*, 37.

6 *Ibid.*, 39.

7 *Ibid.*

8 *Ibid.*

9 *Ibid.*

10 *Ibid.*, 109.

11 Miriam B. Murphy, "Science Conquers the Desert," *Beehive History 2* (Salt Lake City: Utah State Historical Society, 1976), 19.

12 *Ibid.*, 18.

13 Simmonds, 109.

14 Murphy, 19.

15 *Ibid.*

16 Dean L. May, "Agriculture," *Encyclopedia of Mormonism*, vol. 1 (New York: Macmillan Publishing Company, 1992).

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18 *Ibid.*, 109.

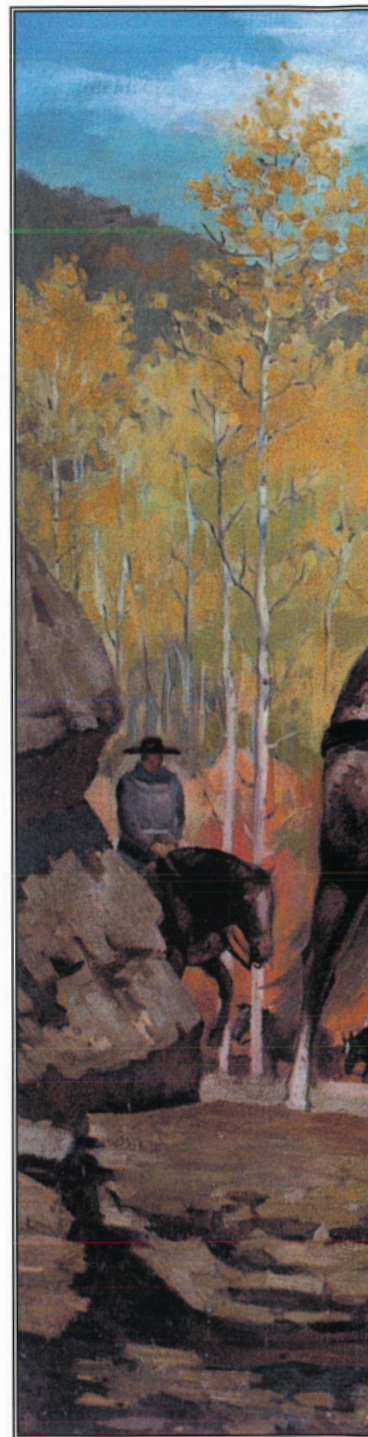
19 *Ibid.*, 97.

20 Paul R. Willie, "Dairying in Cache Valley," *Beehive History 2* (Salt Lake City: Utah State Historical Society, 1976), 26.

21 Simmonds, 39.

22 Charles S. Peterson, "Agriculture in Utah," *Utah History Encyclopedia*, ed. Allan Kent Powell (Salt Lake City: University of Utah Press, 1994).

23 F. Ross Peterson, "Utah State University," *Utah History Encyclopedia*, ed. Allan Kent Powell (Salt Lake City: University of Utah Press, 1994).





*On 29 July 1776, ten Spanish explorers left Santa Fe to discover a new land route to California to better supply and defend their missions. Led by Father Francisco Atanasio Dominguez, the group included cartographer Miera y Pacheco, Franciscan missionary Father Francisco Tomas Velez de Escalante,*

and one who could speak the Ute Indian language. Father Escalante records that he accompanied the others "in order to aid them in matters spiritual and keep a diary with the greatest exactitude."<sup>1</sup> His diary proved to be the best record of early explorations in the Rocky Mountains.

With the help of a Laguna Indian who joined the expedition, they first crossed the Colorado and then the White and Green Rivers, followed by the Wasatch Range. On 21 September they entered the Great Basin. Escalante records: "We continued through the grove which became more dense the farther we went, and having traveled half a league west, we emerged from it, arriving at a high ridge from which the guide pointed out to us the direction of the Lake, and, to the southeast of it, another part of the sierra in which he said lived a great many people of the same language and character as the Lagunas."<sup>2</sup>

Two days later, after descending the Wasatch by way of Spanish Fork Canyon, they were on the shores of Utah Lake, the largest freshwater lake west of the Mississippi. Their Indian guide reassured his Laguna tribe that the "Spaniards were good people."<sup>3</sup>

These "good people" were of the first white men to enter Utah Valley and now, 227 years later, the Sons of Utah Pioneers enjoyed learning the history of this area at their 2003 National Encampment. Sponsored by the Squaw Peak Chapter, the three-day encampment ran from August 7th through the 9th.

#### KEYNOTE SPEAKER

Encampment meetings were held at Utah Valley State College, beginning Thursday. The evening program opened with the traditional flag ceremony followed by dinner with harp music in the background by Alicia Duncan. The program opened with remarks by UVSC President William A. Sederburg and an inspiring address by keynote speaker Elder Merrill Bateman of the Quorum of Seventy of The Church of Jesus Christ of Latter-day Saints. He

# National Encampment 2003

*Pioneers Past  
and Present*



began his remarks with the impressive growth of the Church that may approach 80 million members by the end of the century. Although this constitutes only 1 percent of the world population, the Church's influence goes well beyond its numbers. He spoke on how pioneering efforts around the world come from the traditions of our forefathers. Everywhere we go we find "our people" helping others, especially during crisis. He spoke of a Florida hurricane in the 1990s where 9,000 volunteers were organized to help those in need. In another case the media reported that there were two groups of people who helped during the crisis: "the Mormons" and "members of the Church of Jesus Christ." A few years ago Mrs. Elizabeth Dole of the American Red Cross reported that blood donations from the members of the Church are desired because we represent "a clean pool of blood."

Other modern examples include faithful Saints hidden within Russia years before the wall came down in Berlin. Many desired religious freedom just as our forefathers, only to suffer under the weight of Communism for seventy-five years. Elder Bateman continued with a story of a woman, Svetlana Artimora, who was reared in an atheist environment but was seeking to learn about Christianity. A Russian Bible was very rare and extremely expensive. In October of 1990, she was staying with a Finnish friend buying a few goods to take back to sell in Russia. Before returning home, she decided to take a walk in the nearby woods. While walking, she noticed an object under the leaves. To her utter astonishment she discovered a Bible written in Russian. She later became the first Relief Society president in Russia and pioneered the way for the building of the kingdom in St. Petersburg.

In Africa a group waited nine years for the missionaries to come. In another story, land developer Kenneth Behring sought to find more meaning in his life by helping humankind. He has now dedicated his life to providing a million wheelchairs to those in need in conjunction with the humanitarian services of the Church. Over the last two years his wheelchair numbers have reached 102,000. Elder Bateman tells the touching

story of when Ken Behring went to Mexico City, where an invalid boy was in the bedroom lying on a mattress. He lifted the boy into the wheelchair and the boy said, "Thanks, Mr. Behring, I'll see you in heaven."

With our inherited pioneering spirit, he concluded, we should reach out to people through sacrifice and service, seeking to bless the lives of others.

Following the dinner and keynote speaker, SUP participants enjoyed an evening performance of *West Side Story* at the outside Scera Shell theatre.

## TOURING UTAH VALLEY

Early Friday morning, participants met to board buses assigned to five different tours.

**TOUR A** covered the last forty miles of the Mormon Trail beginning at Yellow Creek in Wyoming and ending in Salt Lake City.

SUP participants learned that three miles up East Canyon Creek road at Large Spring Camp, immigrant parties rested before winding up narrow Little Emigration Canyon 1,400 feet in elevation to Big Mountain Pass.

At Big Mountain Pass, the tour group learned that from this vantage point pioneers caught their first glimpse of the Valley of the Great Salt Lake. Standing on the summit one can see the western slope where wagons had to go straight downhill. At Willow Springs in the canyon below, Saints rested and camped at the most important spot on the trail between Large Spring Camp and



*Elder Merrill Bateman of the Quorum of Seventy of The Church of Jesus Christ of Latter-day Saints was the keynote speaker at the Friday evening dinner.*

*Far left: Monument of Porter Rockwell at the Porter Rockwell Center in Bluffdale. The center is built on the area of Rockwell's pony express station.*

*Below: Photographer Charles W. Carter documents a pioneer wagon train winding its way down Echo Canyon in northern Utah.*



**T**our bus B stopped for a brief visit to Broadbent's Department Store, in Lehi. Still in business since 1882, this is the oldest family-owned store in America (pictured below).

*SUP participants mingled in the Broadbent store, where several met the delightful Alice Davis Broadbent, wife of John S. Broadbent, grandson of the original owners.*



Emigration Canyon. The trail continued down the canyon bottom now under Little Dell Reservoir to an area below the dam. There pioneers hitched multiple teams of stock together to pull the wagons straight up the slope. On the summit, they locked their wheels for brakes and slid straight down the other side into Emigration Canyon.

The pioneers first settled at Salt Lake Valley Camp just northwest of the City and County Building at 400 South and Main Street after descending into the valley.

**Tour B** traveled to the areas of Porter Rockwell's Stage Stop and Pony Express Route and learned much about the infamous bodyguard to Joseph Smith. Eventually settling in Lehi, Rockwell has been termed the greatest gunfighter in the Wild American West. His adventures included being Brigham Young's bodyguard, scout, and hunter on the trek west. He contracted with the U.S. government to find a safer and convenient route to northern California by the Overland Stage and Pony Express and was hired to protect the routes. He was promised by Joseph Smith himself that if he never cut his hair he would not be injured by a knife or gun. Rockwell died in 1879 and it has been recorded by scholars that "his salvation was secure."

The tour bus was stopped at Traverse Ridge to point out the historical significance of that location. The earliest forms of communication including the stagecoach, pony express, and telegraph all converged here in Utah Valley. In the 1860s the largest irrigation projects in the world occurred at this location when the waters of the Jordan were made to run uphill to irrigate the east and west sides of Salt Lake and Utah Valleys. The Point of

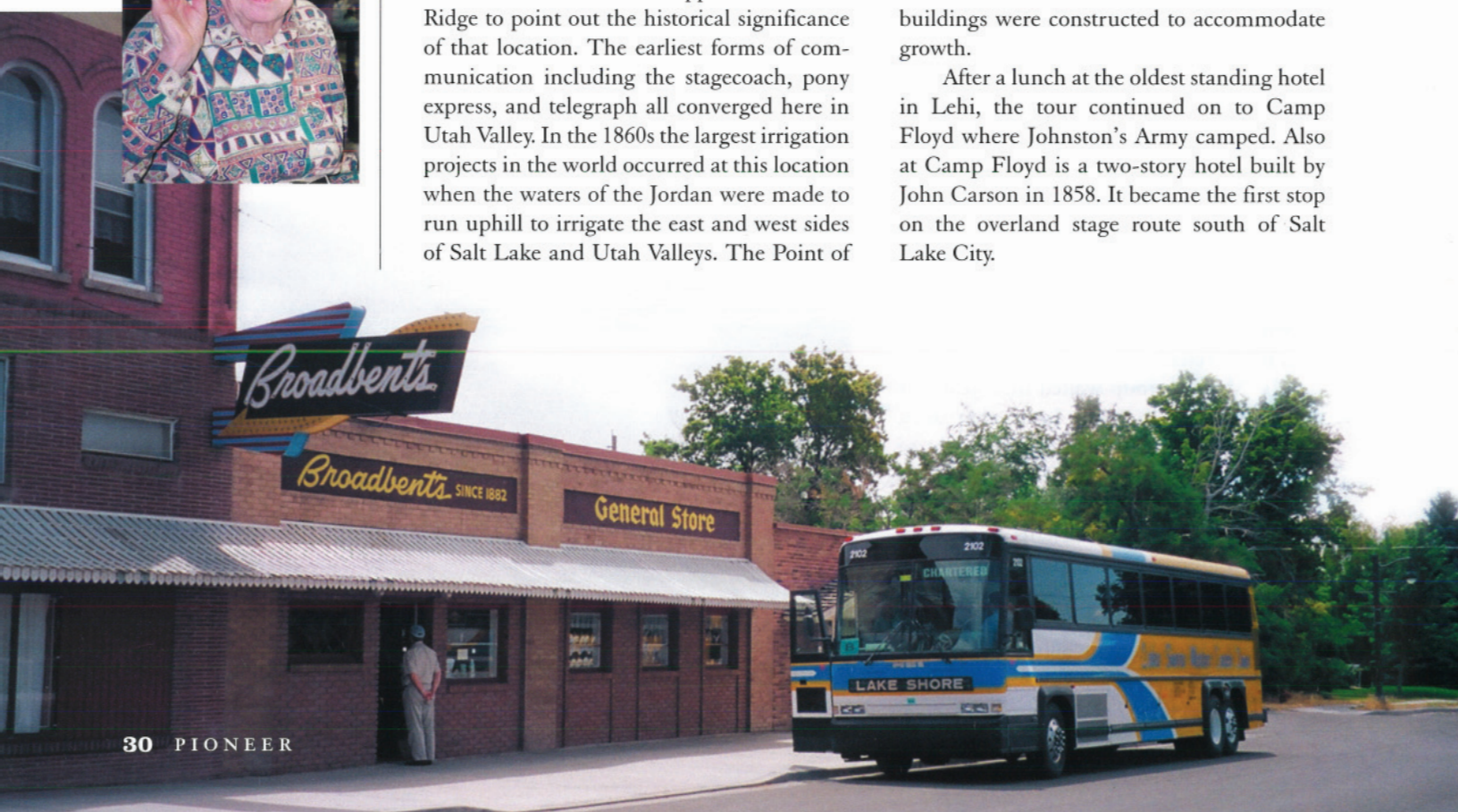
the Mountain is also significant to ancient Indian cultures. An estimated 30,000 Indians inhabited the area surrounding Utah Lake during the height of Indian settlements in Utah Valley.

In Lehi participants saw early historical locations including the ZCMI store and the John Beck mansion (a very wealthy Mormon who discovered gold with the Mormon Battalion at Sutters Mill). The first tithing house was established by Bishop Cutler in 1876 and his home is one of the only existing Georgian mansions west of the Mississippi River.

Carl Mellor, the bus tour guide, entertained the group with many stories including one about the bank robbery that occurred at the first bank in Lehi. The robbers fooled the police by back-firing a Model T and escaped with the money, never to be found. In one of the historical old homes of Lehi, family members found a safe under grandpa's bed. After getting help to open the safe they found inside a note saying "Ha! Fooled ya!"

The bus stopped for a brief visit to Broadbent's Department Store—the oldest family-owned store in America. In 1882 English immigrant Joseph Broadbent and his wife Sarah Dixon opened a general store in a small shop built onto their home. The venture was successful and later additional buildings were constructed to accommodate growth.

After a lunch at the oldest standing hotel in Lehi, the tour continued on to Camp Floyd where Johnston's Army camped. Also at Camp Floyd is a two-story hotel built by John Carson in 1858. It became the first stop on the overland stage route south of Salt Lake City.



**Tour C** covered the history of the Provo area including visits to the original Fort Utah site, the Brigham Young University campus old cemetery site, Academy Square building, Provo Cemetery grave sites of Philo Farnsworth (inventor of television), A. O. Smoot, Dan Jones, and others.

**Tour D** focused on Brigham Young University with a special welcome from the L. Tom Perry Special Collections dedicated to preserving and making available materials that document nineteenth- and twentieth-century American history, historical experiences of members of The Church of Jesus Christ of Latter-day Saints, the history of Utah, and the life and culture of the American West. As the tour moved around campus, participants learned about the Family History Center Library, and the Overland Trails project, involving diaries of pioneers now available on the Internet. Their tour also included the Museum of Arts exhibit and a lecture on molecular genealogy.

**Tour E** visited the magnificent flower gardens and beautiful waterfalls at Thanksgiving Point. SUP participants strolled through the world's largest dinosaur museum and viewed the displays of these ancient inhabitants. There was also an IMAX presentation on a six-story-high movie screen.

Convening once again at Utah Valley State College for the Friday evening program, the night began with dinner music performed by Oneil and Odell Miner. The evening's speaker was Dr. Ted Warner of the Brigham Young Chapter. Dressed in period costume, Dr. Warner portrayed Father Francisco Atanasio Dominguez and proceeded to tell the true story behind the Spanish expedition into Utah Valley mistakenly credited to Father Escalante. His presentation took us through the life of the forgotten Father Dominguez, who was never acknowledged as the actual leader of the expedition.

Following Dr. Warner's presentation, the musical entertainment included the three talented Brunson Brothers all performing on the trumpet. Their numbers were so beautiful and powerful it was noted that some in the audience adjusted hearing aids!

#### **SUP NATIONAL BUSINESS**

Saturday events included the annual business meeting while the spouses separated

for their program: a monologue presentation by Jody Renstrom as "Emma," and a joint musical presentation by Duane and Sharon Hiatt.

The National SUP Awards luncheon followed with the musical combo group "Senior Moments" providing the entertainment. Saturday evening's closing banquet featured Gerri Engemann's wonderful rendition of "God Bless America," and comments from newly elected National President-Elect Robert Race. Ben Ashby also provided a great performance of dinner music which included songs from the past. The "Golden Girls" from Salt Lake provided dance routines at the end of the program.

"Members of our Squaw Peak Chapter who participated in the encampment grew closer together," commented chapter president Roger Flick. "We got to know each other through service and by sharing one another's ideas. Our wives met together with us on the planning committees and became a great source of strength and energy in supporting the objectives of the chapter."

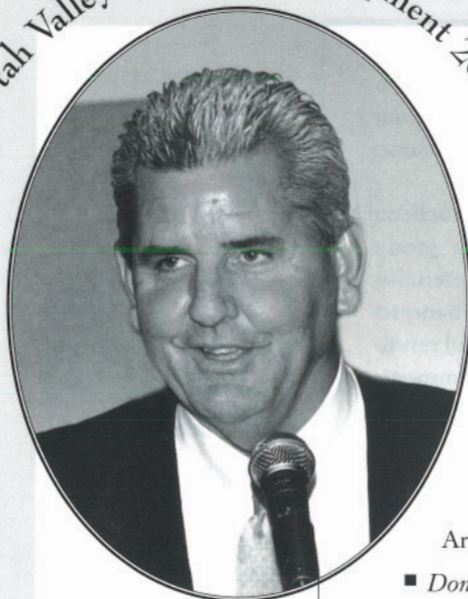
"We noticed among the SUP participants who attended the encampment that there was a great spirit of cooperation, sharing of ideas, a willingness to help and a general feeling of love and concern for the other members, regardless of chapter affiliation," continued Flick. "It almost seemed like a residual pioneer spirit which had been carried through the generations from our pioneer ancestors. Whether you attend as a participant or work on an encampment planning committee, you get a feeling that our pioneer ancestors want us to continue to foster and encourage a pioneering spirit among our SUP members and our families."



*Dr. Ted Warner of the Brigham Young Chapter portraying Father Francisco Atanasio Dominguez.*

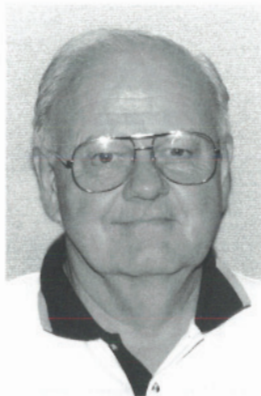


*SUP participants enjoying dinner.*



Robert Race of the Sugarhouse chapter was chosen as President-Elect of SUP.

Encampment Host Award:  
Roger Flick, Squaw Peak Chapter



Encampment  
Chairman Award: Keith  
Black, Squaw Peak Chapter



Photos by Richard Frary

## Congratulations!

### NEW OFFICERS

National President-Elect:  
Robert Race

National Finance Advisory  
Council Member:  
Verl Petersen

Area Vice Presidents:

- Don Cowley (Utah Box Elder)
- J. Todd Olsen (Utah Cache)
- Frank Tidwell (Davis/Salt Lake North)
- Marvin Jewell (Salt Lake Central)
- Leo Nelson (Salt Lake Cottonwood)
- Lee Crabb (Utah Central/South)
- Richard Horsley (Utah North)
- Kent Myers (Utah Southwest)
- Charles Starr (California North)
- Mark Rick's (Idaho)

### GRANDSON CLUB WRITING AWARDS

The annual "Grandsons" luncheon was hosted by Dave and Virginia Martin and was held at the beautifully restored Provo Academy Square building. Seminary students from Idaho and Utah submitted historical papers about their pioneer ancestors. The 2003 winners were:

#### FIRST PLACE

- Jamie Greene, Hyde Park, Utah

#### SECOND PLACE

- McKenzie Miller, Woodland Hills, Utah

#### THIRD PLACE

- Jennifer Todd, Salt Lake City, Utah

Outstanding National  
Officer Award:  
Louis M. Pickett, SUP  
National President

The following chapters and  
individuals received recognition at  
the SUP Encampment 2002.

### OUTSTANDING CHAPTERS

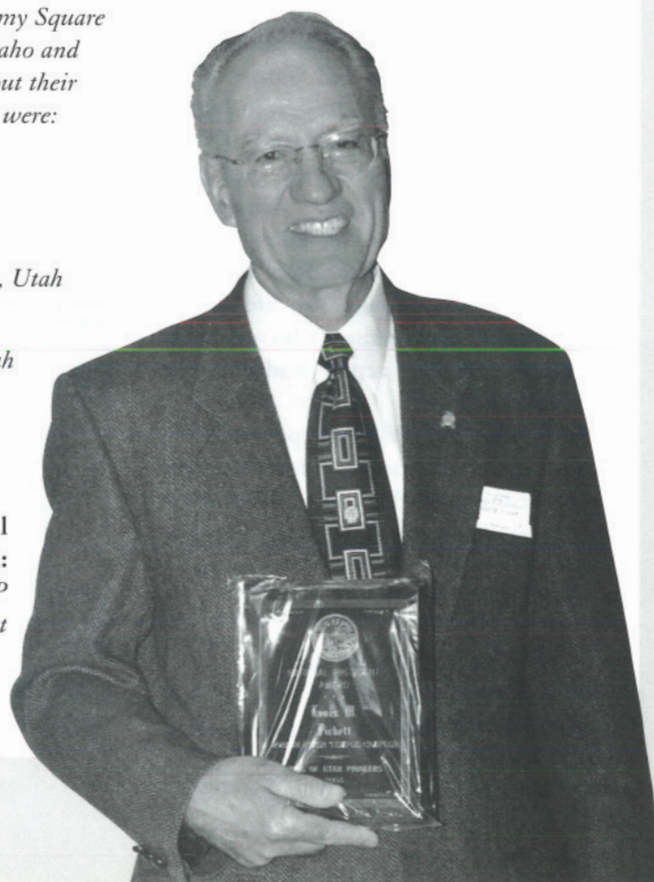
- Small (10–25 members)  
Temple Quarry
- Medium (26–50 members)  
Little Salt Lake
- Large (over 50 members)  
Settlement Canyon

### MOST NAMES MEMORIALIZED

- Mesa Arizona (32)
- Little Salt Lake (19)
- Jordan River Temple (8)

### MOST NEW MEMBERS

- SMALL: Harmony  
(5 new members)
- MEDIUM: Red Rock  
(10 new members)
- LARGE: Ogden Pioneer  
(10 new members)



# The Sons of Utah Pioneers Honors *Tomorrow's Pioneers*

The ideals and strength of character found in our past and present pioneers are of little consequence if they are not repeated in our youth. For this reason the SUP sponsors a scholarship program for high school seniors. These young men and women have exemplified through acts in their lives the ideals and character traits of true pioneers by overcoming significant disadvantages such as physical, social, or economic challenges and have demonstrated scholarly ability to succeed in college. All nominees are recommended by teachers or officials of their respective schools. It is felt that the ability to confront and conquer "uncommon" problems of life can be a greater achievement than mere scholastic excellence. The Sons of Utah Pioneers has contributed a combined estimate of \$45,000 for scholarship awards and \$3,000 for essay winners, benefitting nearly 400 recipients.

## BOX ELDER CHAPTER

Thomas Paul Lyon \$1,000

*In spite of suffering from dyslexia, Thomas has achieved academically, lettered in wrestling, become an Eagle Scout, and has 5 Eagle Palms. He has spent hundreds of hours seeding the Perry mountainside and restoring native trout to Perry Creek.*

Bonnie Jean Decker Okada \$1,000

Benjamin J. Dixon \$300

Katherine Faye Moody \$300

## BRIGHAM YOUNG CHAPTER

Audrey C. Cummings \$1,000

Nora Hillstead \$1,000

Rosemary Newell \$1,000

David Sean Walker \$1,000

Tyler J. Tribett \$1,000

Kassi Miner \$1,000

4-runners up each \$500

David Camacho, Aubrey Halterman,

Brittany Rose Kofoed, Aaron

Parkinson

## CENTERVILLE CHAPTER

Ryan R. Davis \$1,000

## COTTON MISSION CHAPTER

April Marie Simkins \$500

Shane Hansen \$500

Amber Beachell \$500

Dusty Craft \$500

Lyndsey Jacobsen \$500

Melissa Margaret Mayo \$500

## HOLLADAY CHAPTER

Samuel Snow Schofield \$1,000

## LITTLE SALT LAKE CHAPTER

Chase Rowley \$1,000

## MILLS CHAPTER

Shelly Blanke \$1,000

Emina Maric \$1,000

## OLYMPUS HILLS

Sheena Miles \$1,000

*Within the same year Sheena's father and grandmother passed away and her mother was diagnosed with terminal cancer. In spite of these burdens she has never given up. Her accomplishments include collecting food and coats for the homeless, planning a school wide 9/11 assembly, placing 3,000 flags with victims names for a 9/11 memorial on the Granite High school grounds, selling and planting over 500 red and purple tulip bulbs to remind students in the spring to be violence and drug free.*

## SETTLEMENT CANYON

Shayna Marie Wood \$500

## TAYLORSVILLE/BENNION

KaJay Williams \$1,000

Brooke C. Child \$500

## TEMPLE FORK

Christopher R. Merrill \$1,000

Skyler S. Pond \$1,000

*Skyler bears the burden of several disabilities including cerebral palsy which confines him to a wheelchair. In spite of his limitations he has maintained a high grade point average, is a member of the National Honor Society, and served as student body vice president at Logan High School.*

## TWIN PEAKS

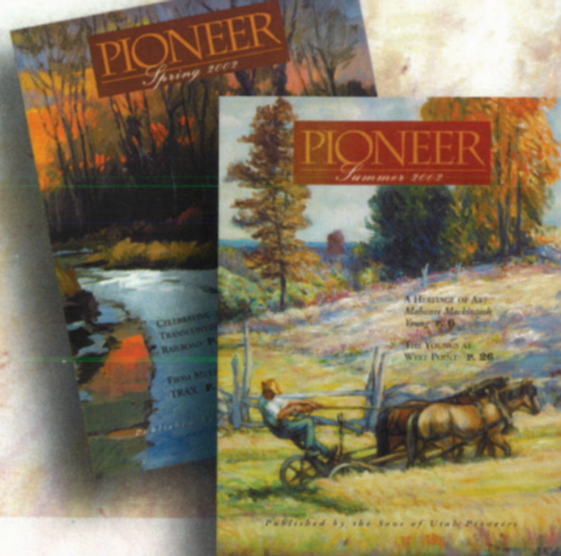
Harley Davis \$1,000

Brandon B. Julian \$1,000

26-runners up: each \$500

Joseph Aldrich, Jenny Anderson, Paige Baucom, Megan Elizabeth Davis, Kelsie Jo Dille, Rose Evell Hadden, Duncan Hauenstein, Jennifer Haug, Joyceann Haunga, Naomi Deborah Hopkins, Kristine Lynn Johnson, Krista Landon, Mary April Larsen, Gabriel L. Lopez, Maria Jose Martinez, Phillip Masina, Yessica Mendoza, Cassie Moncada, Selita Nonu, Santos Ocampo, Alexandra C. Ramirez, Allie Schneider, Brandon Sovinsky, Katie Spilker, Jose Vazquez, Erik Wiglama

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